NATIONAL LIBRARY
NOV 16 1971
BIBLIOTHÈQUE NATIONALE

B103/E/50/3

18 million USSR Jews disappear in Kosygin statistics

by Sol I. Littman

The rain last Sunday night was steady and soaking, penetrating rainwear, clinging to the grass, and formed dark pools on the pavement.

Walking in the soaking rain, carrying torches, were a few hundred Jewish young people standing in the park opposite the Inn on the Park. High above them stood the hotel's newly-completed tower, all of its lights blazing, guests watching the demonstrators through window and balcony, as the policemen stood on all the approaches to the hotel, their black rainwear barely reflecting the headlights of automobiles passing slowly down Leslie Street.

The Soviet Prime Minister, Alexei Kosygin, was due to arrive soon. The young demonstrators were determined to be seen and possibly to be heard. They wished to tell the Soviet leader that they had not been impressed by his attempt to deny at his Ottawa press conference that Jews in the Soviet Union suffered persecution.

"What did the Soviet Union do with 1.8 million Jews who seem to have disappeared?" a York University student asked. "We always heard that there were 3 million Jews in the Soviet Union. Kosygin told the press that there were only 1.2 million. It appears, by his own admission, that Kosygin has confessed to cultural genocide."

Meeting with the Canadian press, Kosygin stated that Jews in the Soviet Union were better off than were Ukrainians or White Russians. He offered statistics which alleged that Jews are over-represented in the professions, in medicine and in the sciences. He claimed that they were especially abundant in universities.

Kosygin claimed that most Jews were happily helping to build the Communist State and that only a small number of "trouble-makers" were complaining. These, he suggested, he would readily send to Canada.

He also claimed that Jews were free to leave the U.S.S.R., except those who recently received expensive education provided by the State, or those who were of draft age, or party to "sensitive" information.

The Soviet Premier based his estimates on the percentage of Jews engaged in various activities on a base figure of 1.2 million Soviet Jews. This figure is surprisingly low. Knowledgeable sources estimate that there are 3 million Jews living in Russia. "It sure raises the question of where and how did 1.8 million Jews disappear in the Soviet Union" stated Sydney Harris, Regional Chairman of the Canadian Jewish Congress.

Kosygin's estimates undoubtedly came from a 50-page pamphlet entitled "Soviet Jews: Fact and Fiction," copies of which were recently sent to Americans who signed petitions on behalf of Soviet Jews. The Anti-Defamation League of B'nai B'rith has warned "the pamphlet is more fiction than fact and it's an obvious attempt to stamp out criticisim of Soviet treatment to Jews." The League went on to describe the pamphlet as consisting of "half-truths, generalizations, and in some cases, dated material that is 30 - 40 years old."

Published by the Novosty Press Agency Publishing House, Moscow, the work is proportionately based on data supplied by the U.S.S.R. Central Statistical Board. It dismisses the issue of anti-Semitism in the Soviet Union was a statement that anti-Semitism is outlawed by the Constitution. The pamphlet declares that all occupations are open to Jews in the Soviet Union and that Jews achieve great fame and prominence. J.B. Salsberg, whose intimate knowledge of the Soviet system permits him to evaluate these claims, states that Jewish . . . opportunities are, in fact, limited by quotas in high level occupations such as medicine and law. Jews, he claims, are unknown in the foreign trade, and diplomatic schools are completely closed to Jews.

He went on to say that while the pamphlet boasts of 8,000 Jewish deputies to the Supreme Soviets, it fails to mention that there are some 2 million such deputies all told – which makes the 8,000 figure .004 percent of the total. Jews are estimated to comprise 1.09 percent of the Soviet population.

Salsberg points out that the Central Committee of the Communist Party is the real ruling force of the Soviet Union and that only one of the 330 members is Jewish. In 1939, more than 10 percent of the Committee was Jewish. Discussing religion, the pamphlet notes that there are 100 synagogues in the big cities. Noting that there were probably 500 synagogues in the 1950's, Salsberg said that the 100 which remain are mostly in dilapidated condition, that only three have rabbis or cantors, two of the rabbis are over 75 years of age and there are no young, potential replacements.

"That there is a Jewish theatre in Russia does not impress me," stated Sydney Harris. That there isn't one in Canada does not impress me. The point is if we Canadian Jews wanted the theatre, we could have a dozen of them. In the U.S.S.R. there is one theatre for 3 million (or perhaps 1.2 million) Jews. If there is a Yiddish paper in the Soviet Union and there isn't one in Canada, that fact also fails to impress me. The journal that Mr. Kosygin talks about is largely circulated abroad. It hardly proves that there is a Jewish press in the Soviet Union.

The pamphlet reports that 3 percent of all Soviet students of higher education are Jewish. In 1935, however, the figure was estimated at 13.5 percent.

The pamphlet, which in addition to being mailed to North Americans, is available to tourists at Soviet airports, restaurants and hotels, explains the low number of emigrants to Israel by pointing to the "exceptionally strained situation in the Middle East brought about by the incessant acts of aggression by the Israeli extremists . . ."

Two other Novosty pamphlets, both anti-Israel and anti-Jewish, are also being made available to tourists in the Soviet Union. Called "Zionism: Instrument of Imperialist Reaction," the pamphlets were published in 1970. They refer to Zionism as "a policy and practice of the Jewish big bourgoisie that have become closely knit with the monopoly circle of the United States and other imperialist powers." The pamphlet declares that "the crimes committed by Israeli hangmen on Arab soil brings to one's mind the Nazi atrocities on occupied Soviet territory during the Second World War." Kosygin, who claimed at the press conference, that some of his best friends were Jewish apparently uses the term "Zionist" as a euphemism for Jews and all things Jewish. In his Ottawa meeting with Canada's press, the Soviet Premier echoed the Novosty pamphlets and their blatant propaganda.

Those Canadians who met Premier Kosygin, found him generally knowledgeable, intelligent, and reasonable. Men like J.B. Salsberg, who have some insight into the personalities of the men who are under Soviet leadership, claim "he's probably one of the best of them." It is therefore a chilling thought that the excesses occuring in the Soviet Union are supported by men like Kosygin.

The Canadian Jewish news

Friday, October 29, 1971 10 Cheshvan 5732 15¢

ROSA
ROOM 336
CITIZENSHIP BLDG
OTTAWA ONT
0 02 01020240

"Silent no more"

Demonstration inspiring as thousands join march

"The Jews of silence are silent no more!" proclaimed Elie Wiesel at the close of Monday night's demonstration in Toronto on behalf of Soviet Jewry.

An estimated 6,000 Jews, a majority of them young people from high schools and universities assembled at Serena Gundy park at Eglinton Ave. and Leslie St., across from the Inn on the Park, and marched, 1,000 torches blazing, to a large vacant lot, a mile away, at the corner of Don Mills Rd. There, a few hundred yards from the Science Center where Soviet Premier Alexei Kosygin was addressing the Canadian Manufacturers Association, the marchers assembled to voice their protest and hear Elie Wiesel.

"Jewish people be proud," Wiesel urged. "Be proud of your children in Moscow. Be proud of your children in Toronto. Jewish people you have found your soul again!

"The process is irrevocable," Wiesel continued. "The process will not stop; it cannot be stopped; it will go on.

"Let no one be mistaken; Kosygin is not a gentleman. If he can call this gathering riff-raff, he surely must learn something about the English language; he surely must learn something about the Jewish people."

Wiesel praised Canada's Jews, saying, "You have accepted leadership in the American community. Should we in New York have the same proportionate response, the Jews in Russia would feel happier, the Jews the world over would be prouder.

"The process in Russia began with young people. It began in America with young people. Jews, be proud of your young people. Jewish people, be proud, we have found our unity again."

In contrast to the previous day when the all night vigil was maintained in the face of a driving rain, Monday night's weather was clear and dry. A large electrically lit Star of David shone in Serena Gundy park, a beacon to the thousands who assembled. Sidney Harris, Regional Chairman of the Canadian Jewish Congress announced that busloads of demonstrators from Hamilton, Buffalo and Detroit had arrived to swell the ranks.

The march along Eglinton was orderly as marshalls, identified by armbands, urged the demonstrators to remain on the pavement. When the crowd had gathered to hear the speeches, a small group, claiming to be members of the Jewish Defense League, attempted to persuade the demonstrators to follow them to the Science Center where Hungarian, Ukrainian and Baltic groups were mounting their protest. However, they had virtually no takers.

"We don't like what Canadian Jewish Congress is doing," shouted one middle aged JDLer who refused to identify himself to the CJN reporter. "They are putting people behind a fence," he said referring to the chain link fence that formed the boundry of the vacant lot serving as a staging area. "What does it remind you of putting people behind a wire fence?

"If I wanted to hear rabbis chanting I would go to the synagogue," he continued. "Those marshalls who are supposedly keeping order are nothing better than the Jews who served as police in the Warsaw ghetto."

After hearing Elie Wiesel, the demonstrators marched back to their buses and automobiles in an orderly fashion. A small group remained to continue their vigil across the street from Kosygin's hotel until he left for Cuba the following morning.

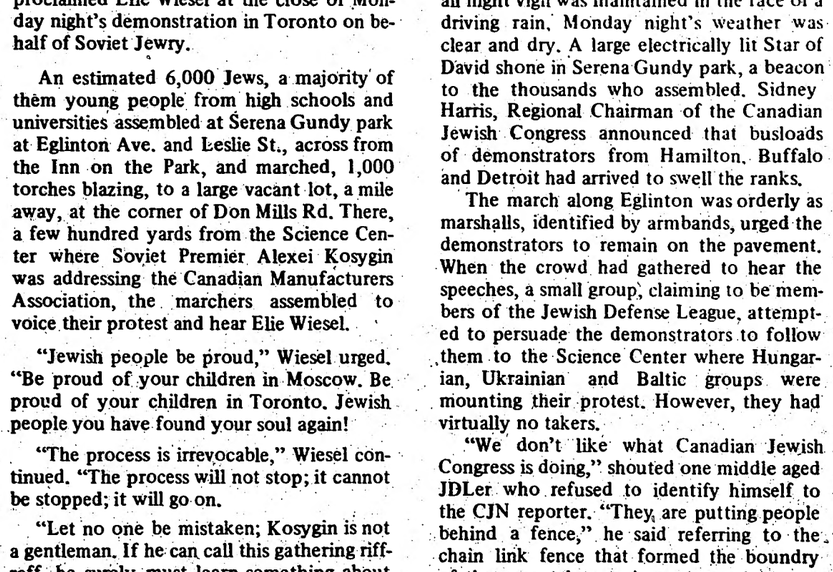


Photo by Gadi Hoz

Elie Weisel, author of "the Jews of Silence," spoke before a crowd of 6,000 Jews who had gathered at Eglinton Ave. and Don Mills Rd. to demonstrate solidarity with the Jews of the Soviet Union.

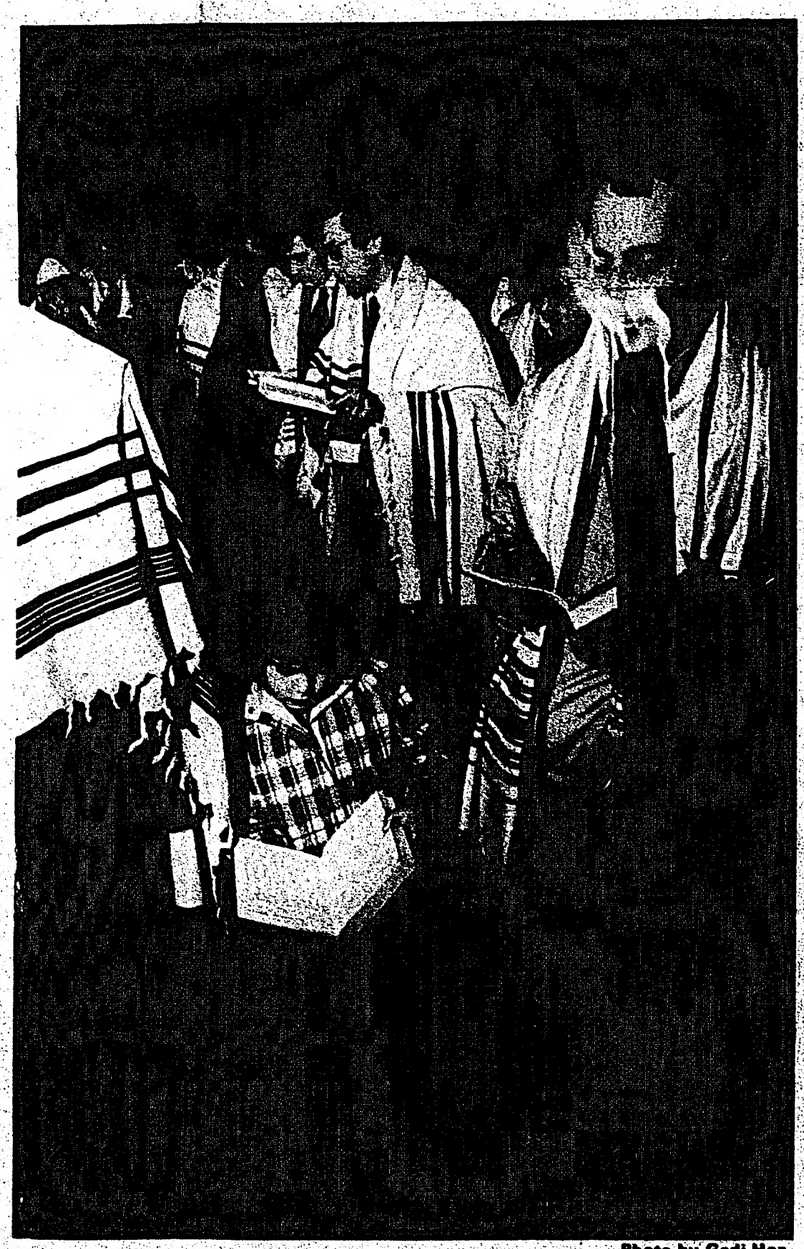


Photo by Gadi Hoz

On Monday night Toronto's Jews, young and old, learned and just learning, protested against Soviet Premier Alexei Kosygin as he gave an address at the Ontario Science Center.

Jewish community agitated when Kosygin terms protestors riff-raff

Soviet Premier Alexei Kosygin's efforts to dismiss the massive demonstration mounted during his visit to Ottawa by referring to the protesters as "riff-raff" severely agitated the Jewish community.

Saul Hayes, Executive Vice-President of the C.J.C. stated, "The Canadian Jewish community, through the Canadian Jewish Congress and the Zionist Federation of Canada, have responded to this insult by an open letter indicating that in a democracy, which Mr. Kosygin is apparently unfamiliar with, peaceful demonstrations are part of the democratic process.

Ten thousand Jews had such a peaceful demonstration and therefore, unless Kosygin is prepared to call the leadership of the community, businessmen, literary figures Rabbis, as "riff-raff" despite the contributions they have all made to Canada's cultural, economic and social life, then he must apologize for his insulting behaviour.

Rabbi W. Gunther Plaut, on behalf of the Canadian Rabbis Conference on Soviet Jewry, sent the following night letter to Prime Minister Trudeau:

"The Rabbis of Canada wish to launch a vigorous protest against the remarks made by Mr. Kosygin at his news conference, when in front of millions he referred to us and those who stood with us as malcontents and riff-raff. We have attempted to state our case against oppression with conviction and dignity; and we have done so without name calling. A public defense by you of the tens of thousands who have peaceably and honourably stood up for their beliefs is most urgently requested."

Russians unable to sleep

by CJN staff reporter

There was a complaint at 5 a.m. on Sunday, October 24th, from the Russian authorities housed in the Vancouver hotel that they had not been able to sleep, and that they would prefer the marchers who surrounded the hotel to go away.

The whole of the Jewish community of Vancouver had organized for Kosygin's visit which began on Friday, October 22nd. A group of speakers addressed an all night vigil in the square opposite the Hotel Vancouver in front of the courthouse.

On Saturday they gathered for a prayer service at the hotel at 7:00 p.m. At 8:00 p.m. the students held a mock funeral caring a coffin bearing a banner "Let My People Go"! For several hours they circled the hotel before holding a midnight rally in front of the courthouse.

Vancouver's total Jewish population is estimated at 9,000. Three thousand of these assembled at night. After hearing the speakers, everyone walked around the hotel singing songs, clapping and offering cheers. The students stayed all night maintaining a vigil.

At 5 a.m. on Sunday, when Vancouver's Rabbis returned to the square to begin prayer services, a message came from the hotel pleading with them to go away, so that the Russians could get some sleep.

The press in Vancouver complimented on the Jewish community for their discipline, organization and maturity. All of the news sources commented on the absence of incidents and violence.

Mrs. Ella Cohen, who coordinated the publicity efforts of the Canadian Jewish Congress, reported to the CJN on the response to Kosygin's visit in the Prairies. Mrs. Cohen, who travelled to Ottawa, Vancouver, Edmonton and finally to Toronto, following Kosygin wherever he went, was amazed to discover that the Jewish communities of Edmonton and Calgary had combined to launch 150 car cavalcades. Automobiles bearing posters, stating "Save Soviet Jewry" with headlights blazing rendezvoused at 9:00 a.m. They all drove to Fort Saskatchewan, where Premier Kosygin was due to arrive. On a bleak morning after standing and waiting opposite the factory which the Russian official was inspecting, stood about 500 of Saskatchewan Jews. Kosygin was evidently so surprised as he emerged from the plant to see this crowd gathered in the wilderness that he put his head forward and looked out of the window of his limousine.

Mrs. Cohen reported that the whole party then returned to a synagogue in Edmonton where a rally was held.

Zand contradicts Kosygin

LONDON (JCNS) –

The reassuring statement by Soviet Premier Alexei Kosygin, that more and more doors were being opened to Jewish emigration from the Soviet Union to Israel, was flatly contradicted by Professor Michael Zand, a Soviet-Jewish orientalist.

Zand, who left Russia for Israel in June after being subjected to incessant harassment, told journalists: "To my greatest regret this statement (by Mr. Kosygin) doe not seem to be correct.

"The Soviet authorities are continuing to restrict and obstruct the repatriation of Jews to Israel. Even if it were true that 4,000 or 5,000 Jews had been allowed to leave the Soviet Union this year that number would still constitute only a minute fraction of the 100,000 who had already applied for exit visas."

Professor Zand declared that seemingly reassuring statements by Soviet leaders and officials were designed for one sole purposed: "To deceive you people in the West and should be viewed against the bitter reality of the condition of Soviet Jewry."

He stressed that the Soviet Government was very sensitive to public opinion and that it was only due to international pressure that even small numbers of Jews were being allowed to return to their historical homeland.

"The moment the pressure stops – or even slackens – our Jewish repatriation will stop as well," he warned.

If you are receiving two copies of The Canadian Jewish News, please remove both address labels and return them to The CJN office, at 3433 Bathurst St., Toronto 19, so that we may accurately eliminate this duplication.

Organizations and People

More than 50 members of the Federation of Jewish Women's Organizations toured local agencies recently. Here, the women listen intently as officials of the New Mount Sinai Hospital explain how the hospital is taking its services out to the community.

Community Awareness Day

by Miriam Herman

Perhaps you noticed a green and white double-decker bus around town last Wednesday, filled to the brim with women. Well that bus was part of the planning that helped to make "Community Awareness Day" a success. How else could 50 women visit three community organizations, tour two of them, listen to eight speakers, take time for lunch and return to the starting point with the same number with which we began?

The name, "Community Awareness Day" speaks for itself - it was a day arranged by the Federation of Jewish Women's Organizations (under the aegis of the United Jewish Welfare Fund) designed to promote a better understanding of the Jewish community. The 50 women who checked in at Holy Blossom Temple at 9:30 a.m. were there on behalf of the Federation's 40 participating organizations.

Rupert Shriar, director of the Social Planning Committee of the United Jewish Welfare Fund, was the morning session speaker. He outlined the structure of our Jewish community and its basic issues. In tracing our history from its 12-family beginnings when religious life formed the center of Jewish life, to our present-day plethora of organizations and agencies, Mr. Shriar stated "We must find our way back to becoming one community - one powerful organization to help all aspects of our community in the struggle for a creative Canadian Jewish survival." Mr. Shriar continued, "our concern should be the fight for a quality of Jewish life with which our children can identify. We must recreate our community to meet our needs."

The next stop was New Mount Sinai Hospital. The emphasis there was on the thrust of the hospital into the community. Mr. Sidney Liswood, executive director of the hospital, introduced the panel of speakers - Mr. Gerald Turner, Mrs. Eva Kenyon, Dr. Stanley Greben and Dr. Nathan Levinne - each of whom approached the subject from their own vantage point as hopsital administrator, social worker, psychiatrist and family practitioner, respectively. What emerged from the discussions was a picture of a hospital vitally concerned with the patient as a total human being and with its own increasing responsiveness to the social needs of the community.

After a snack luncheon (courtesy of the hospital), we toured the family service unit on the fifth floor. The unit is arranged to resemble a doctor's office with waiting room, receptionist, nurses and examing rooms. Thirteen staff doctors, on a rotating basis, provide the services of a family physician to more than 1,000 patients a month. As Mr. Liswood said in summation, "New Mount Sinai Hospital believes in the philosophy of caring for people by caring about people."

The Jewish Family and Child Service group homes was a change in pace. As we sat in the garden of a rambling house in a middle class section of the city, Mr. Jerome Diamond, executive director of JF&CS, presented some of the crises facing our young people today. The agency deals with problems confronting both the bright child and the slow one. Our society needs fewer lawyers, doctors and engineers, and there is less place for youngsters with special abilities. There is no alternative plan, no program for them.

At the other extreme, the Jewish youngster who cannot make it in to the ivy halls of higher learning faces tremendous parental opposition when attempts are made to guide him into a vocational school.

The house itself was much like any other large house with five children - if a bit neater - shoes in the vestibule, posters on the wall, musical instruments in the corners of the bedrooms. Mr. Ian Culpitt the supervisor of the group homes answered questions.

Community Awareness Day succeeded. All of the women left with a heightened concern for the needs of others.

As Mrs. Bertram Garfield, the chairman of the day, had so aptly put it, "To be aware is to care."

Congress plenary session planned for Nov. 13- 16

MONTREAL - Some 1,000 delegates have been officially designated to represent their organizations at the 16th Planary Assembly of the Canadian Jewish Congress, to be held in Montreal November 13 - 16.

The triennial assembly, which will be attended by delegates from all parts of Canada is recognized as the national convention of Canadian Jewry. The delegates, elected from almost all Jewish organizations in the country, indicate the largest participation in the more than 50-year history of the Canadian Jewish Congress.

Special events of the Assembly begin Saturday evening with a reception and greetings to the delegates given by His Excellency Dr. Theodor Meron, Israeli Ambassador to Canada. Highlight of this session will be an address given by Dr. Yaacov Herzog, Director-General of the Prime Minister's office in Israel. Dr. Herzog is well known as an intellectual diplomat and former Ambassador of Israel to Canada.

A special commemorative ceremony honoring the late Samuel Bronfman, dean of Canadian Jewish leaders and long-time president of the Canadian Jewish Congress, will officially open the convention on Sunday morning. Special tributes will be paid to Mr. Bronfman by Dr. Nahum Goldmann, president of the World Jewish Congress and Mr. Monroe Abbey, president of the Canadian organization.

Professor Moshe Davis, director of the Institute of Contemporary Jewry at the Hebrew University in Jerusalem, will highlight the Sunday luncheon with a discussion of the "North American Scene". Professor Davis occupies the Stephen S. Wise Chair in American Jewish History and Institutions at the Hebrew University and is an authority on Jewish Life on this continent.

Guest speaker at the Sunday evening banquet is the Honorable Yosef Burg, Israel's minister of interior. Mr. Monroe Abbey, will deliver his report as outgoing National President of Congress at the banquet.

Saul Hayes, executive vice-president of CJC, will give the keynote address at the luncheon on Monday. Mr. Hayes will speak on "Congress and the Jewish Community".

During the Assembly, delegates will participate in introspective working sessions guided by discussion leaders. The working sessions, which will review basic policy, fall into six areas of major concern:

Congress and the Community - the relationship of Congress to the national organizations, local welfare funds and community councils.

Canadian Jews and Canadian Concerns - should Congress actively participate in subjects of general Canadian concern, or should it be limited to Jewish affairs?

The Role of Congress in Jewish Education -

The Role of Congress in Youth Work -

The Role of Congress in International Jewish Organizations -

Foreign Affairs, Foreign Governments, Soviet Jewry, Jews in Arab Lands, all areas where the CJC is Canadian Jewry's official voice.

Israel -

Other sessions will deal with Yiddish; the French Fact; Archives; Religious Affairs; Integration and Settlement of Newcomers.

A new President and National Officers will be elected at the assembly.

Congress gives thanks for success

Canadian Jewish Congress leaders expressed their admiration for the manner in which Toronto's Jewish community participated in Monday night's demonstration. Sydney Harris, regional chairman stated, "It is difficult to express effectively our thanks to all those who worked above and beyond any call of duty to assure the success of the demonstrations attended on Kosygin's visit.

Canadian Jewish Congress's staff, as always gave of itself utterly and unreservedly. Police Chief Adamson and his force were cooperative, understanding and helpful.

Executive Alderman Rotenberg exercised his good offices effectively.

The operator of the Shell service station on Leslie Street, just north of the Inn on the Park, provided a sorely-needed convenience to the all night vigils and demonstrators, and deserves our sincere gratitude.

The volunteer marshalls and the N3 deserve special mention.

To single out any of our committee people for special mention is impossible, for all would have to be named.

Our community has shown that it can be militant and effective, while remaining law-abiding and responsible. This past week has united Canadian Jewry across Canada as nothing has ever done before."

WINTER VACATION
GREAT VALUES

- Theatre tours to London, Moscow, Paris, Lisbon from $364.
- Suntours, Sunscape, Skylark or Beachbreeze – Sun and Sand Holidays from $169.
- South America – Peru, Argentina, Brazil – two weeks from $545.

All holidays include air, hotels, transfers and many other features.

Phone for reservations or information.

DOMINION TRAVEL OFFICE LTD.
48 WELLINGTON STREET WEST 364-7331

John Bassett helps build Arava cultural center for Negev towns

Between Sodom at the southern edge of the Dead Sea and Eilat at the head of the Gulf of Aquaba, hard against the Jordanian border, stretch a series of 18 border settlements in that dry, shadeless, inhospitable area known as the Arava.

Soon, these 18 new towns, so necessary for Israel's security, will enjoy the joint use of the John Bassett Regional Cultural and Sport Center. This undertaking of the Jewish National Fund will contain courts for tennis, basketball and volleyball, an Olympic-size swimming pool, a band shell and community hall and library.

The Negev Dinner, to be held this year on December 1 at the Royal York Hotel, will honor publisher John Bassett for his "humanitarian endeavour, for championing the cause of human brotherhood and for his consistent and forthright advocacy of Israel's right to exist in peace and security as a member of the society of nations."

The Arava center will be named in honor of this famous Canadian.

A drink of water. The heat in this region is often at 100 degrees and there's no shade! A parched Yotvata pioneer stops for a drink of water.

what's new . . .

by Miriam Herman

The College Memorial Chapel recently embarked upon a project of using surplus funds to provide scholarship assistance to students who are planning to continue their studies at schools of higher Jewish learning in Israel and in the United States. Mr. Sam Cohen, president of College Memorial Chapel, recently presented a cheque to Michael Lieder who is enrolled at Yeshiva University. Mr. Lieder, a member of Congregation Adath Israel and active in youth circles in the city, is planning a career in the Rabbinate and Jewish education. Dave Green, a vice-president of the Chapel, assisted in the presentation. A grant was also given to Miss Chaya Hecht, graduate of the Community Hebrew Academy who is studying at the Gold College For Women in Jerusalem, and Miss Elaine Honisberg who is enrolled in a study program in Israel conducted by the B'nai Akiva Youth Movement. The Board of Jewish Education acted in an advistory capacity.

* * * * * *

The central theme of the Canadian Jewish Congress' Adult Education Institute, taking place on Sun., Oct. 31 will be "Problems and Challenges." The sessions, to be held at Beth Emeth Bais Yehuda Synagogue, 100 Elder St., Downsview, will start at 10 a.m. sharp!

The morning session, "How Does Your Program Rate" will be dedicated to an evaluation of programs by three panelists, representing men's and women's groups - Dr. Len Goodman, Adath Israel Congregation Gail Reisman, Hadassah; Adele Young, National Council of Jewish Women. The moderator is to be Julius Hayman.

Rabbi Herbert Feder, Beth Tikvah Congregation, will be the guest speaker at the luncheon session. His topic — "Learning - a Jewish Way of Life."

For the afternoon session, "A Think Tank Plans its Program," participants will be divided into four groups to discuss implementation of central themes in their year-round programing. Chairmen and professional resource persons for the groups are: David Andrews, YMHA; William Grossberg, B'nai B'rith; Irving Matlow, Karen Hatarbut; Jack Jacobson, Canadian Friends of the Hebrew University; Melville Olsberg, Council of Brotherhoods; B. G. Kayfetz and Dr. Joseph Klinghoffer, Canadian Jewish Congress; Shirley Worth, B'nai B'rith; Rabbi Irwin Witty, Board of Jewish Education.

All those interested in attending the institute and who have not registered are requested to do so as early as possible.

* * * * * *

The J.I. Segal Fund for Jewish Culture has announced that awards for literature, poetry, drama, novles, etc. will be granted to Canadian Jewish writers, writing in Yiddish, English, French or Hebrew. Authors, residing in Canada or abroad, are invited to submit their works, not later than Dec. 1, for consideration by a jury appointed by the Fund.

All materials and inquiries are to be sent to: The J.I. Segal Fund for Jewish Culture, c/o Jewish Public Library, 5253 Decarie Blvd., Montreal, Quebec.

* * * * * *

The Ontario Branch of the National Women's League of the United Synagogues of America, representing 15 affiliated Conservative Sisterhoods of Ontario will hold their 16th Annual Friendship Nite on Nov. 1 at 8730 p.m. at Beth Emeth Bais Yehuda Synagogue. The theme of the evening is "And it will be good." The guest speaker is to be Mrs. Milton Perry of Philadelphia, Pa., vice president of the League.

* * * * * *

In conjunction with the observance of Jewish Book Month, Nov. 12 to Dec. 12, a shipment of books in Hebrew and English has been received from Magnes Press (the Hebrew University) which will be on display at the Bathurst Heights Branch of the North York Public Library. The official opening of the exhibit will be held at the library on Nov. 23. After being on display for 10 days, these volumes will be shown at one of the major synagogues and will then be contributed to a number of educational institutions in Toronto.

* * * * * *

Toronto will have as a guest lecturer an outstanding Jewish Poetess and Novelist, Rachel H. Korn. Her creations are known for their genuine lyricism, freshness of tone, and deep insight into a woman's soul. Rachel Korn will speak at The Workmen's Circle, 471 Lawrence Ave. West, on Sun., Oct. 31 at 8:30 p.m. Her topic is **Dialogue With The Present**, which will deal with the basic problems of Jewish creativity in our time. Rachel Korn's lecture, which will be in Yiddish, is arranged by the Yiddish Culture Council of Toronto.

* * * * * *

More than 1,500 Jewish leaders from communities throughout Canada and the United States will participate at the 40th General Assembly of the Council of Jewish Federations and Welfare Funds in Pittsburgh, Pa., Nov. 10-14. As a major annual forum of the organized Jewish community in North America, the five-day assembly will bring together representatives from 230 Jewish Federations and Welfare Funds which serve the social needs of over 800 communities in Canada and the U.S.

Among the Torontonians planning to attend are: Dr. and Mrs. A.A. Epstein (Dr. Epstein is a vice president of the Council and a member of the General Assembly Program Committee) Mr. and Mrs. Latchman, Mr. and Mrs. H. Hertzman, Mrs. L. Freiberg, Mr. A. Posluns, Mr. and Mrs. A. Offman, Mrs. M. Gross, Mrs. M. Eason, Mr. and Mrs. H.G. Goodman.

The 1972 assembly is being held in Toronto and Mr. Latchman and Mrs. A.A. Epstein will be in charge of the local arrangements at that time.

* * * * * *

The Drama Group of the Farband Labor Zionist Order, under the direction of Sidney Swerdlow opened its season on Thurs., Oct. 28. Rehearsals will be held every Thursday at 8:30 p.m. at the Center, 14 Viewmount Ave. Talented people in the community are invited to join the group.

The Order also announces its Tuesday evening lecture series on Jewish History and Zionism. On Nov. 2 Peretz Karny will discuss the life style of the tribes of Israel in the first two centuries of Jewish history, from 1300 B.C. to 1100 B.C. On November 16, Louis Lunsky will discuss the political situation in the Middle East from the 11th century B.C. to the 6th century B.C.

All sessions begin at 8:30 p.m. They are open to the public and the admission is free.

* * * * * *

Canada was among the 41 countries which participated last month in forming a World Committee for the Prevention of Blindness, culminating an international seminar on the subject held in Israel. The Canadian delegate was Dr. David Mallak, a resident in ophthalmology, of Vancouver B.C. The aims of the committee are to coordinate the battle against blindness on national, regional and supra-national levels.

The Jerusalem Seminar was held under the auspices of the Israel Academy of Sciences and Humanities, and its cosponsores were the Hadassah Medical Organization and the Israel Ophthalmological Society.

* * * * * *

One hundred Jewish teenagers, representing communities from British Columbia, Alberta, Manitoba, Ontario and Quebec participated in a Canadian B;nai B'rith Youth Organization (BBYO) Conference on Oct. 21-24. The purpose of the conference, the first of its kind, was to discuss issues of concern to Jewish teenagers, to make Jewish youth aware of their identity and to learn about Canada.

Tours of City Hall, Parliament Buildings and the Ontario Science Center, and greetings by Mayor William Dennison opened the conference. A traditional Sabbath dinner and Sabbath services formed part of the program. Some of the issues under discussion were poverty, drugs, Canada-Israel relations and Russian Jewry.

* * * * * *

On Sun., Nov. 7, Adath Isrel Sisterhood will hold their Annual Tea. Entertainment will be provided by the A.I.S. Players in a Roaring 20's Revue, produced and directed by Evelyn Pollock. Tea time 1 - 5 p.m. Show time 1:30 and 3:30 p.m.

* * * * * *

Mr. James L. Kessler, assistant to the director of admissions, Hebrew Union College-Jewish Institute of Religion, the rabbinical seminary of Reform Judaism, will be visiting Toronto on Wed., Nov. 10. Students interested in meeting with Mr. Kessler to discuss their interest in the rabbinate or in the field of Jewish education should contact Miss Davidson at Holy Blossom Temple 1950 Bathurst St., 781-9185.

Organizations and People

...about people

Dr. Murray Cornish of Toronto, International President of the Alpha Omega Dental Fraternity, took advantage of the presence in this city of **Avraham Harman**, president of the Hebrew University of Jerusalem, to present him with a $25,000 cheque. This represents a payment towards the Fraternity's Research and Graduate Centre at the University's Faculty of Dental Medicine at Ein Karem.

Seen with Dr. Cornish and Avraham Harman, is **Dr. John A. Sherman**, National Chairman, Dental Division, Canadian Friends of the Hebrew University.

* * * * * *

Dr. Rivkah Harris has been appointed Scholar in Residence at Temple Sinai. In addition to her duties at the Temple conducting adult education lectures and teachers training sessions, the Toronto-born Ph.D. in Ancient Near Eastern Languages and Literature is currently completing a book on ancient Babylonia. By the way, she is the wife of U. of T. Professor Monford Harris.

The Agudath Israel Youth Council of Toronto has engaged **Rabbi Heshi Nussbaum** as youth director. Rabbi Nussbaum has many years of experience in all areas of educational and recreational activities. He also co-produced the well-known Pirchei recordings of which number four will be released very shortly. The rabbi is also on the staff of Eitz Chaim schools.

* * * * * *

Israel Goldstein, Rabbi Emeritus of Congregation B'nai Jeshurun in New York (oldest in the Conservative branch of Judaism in the nation) was honored on his 75th birthday by the dedication of a six-storey Community Center in his name. Among the congratulatory messages received by the world-renowned Zionist leader was a telegram from President Richard Nixon.

* * * * * *

In the realm of the Arts - **Composer Oskar Morawetz** has been commissioned by the CBC to write a work for contralto and orchestra to be premiered by Maureen Forrester. A previous work, based on excerpts of the Anne Frank diary had been performed by the Toronto Symphony with Lois Marshall as soloist.

Sculptor Sorel Etrog designed the medallion that has been cast to commemorate the 50th anniversary of the Toronto Symphony. Governor Roland Michener was the recipient of the first medallion at the symphony's opening on Tuesday.

Israeli journalist and critic **Amos Elon** will be in Toronto on Friday evening, Nov. 12. Mr. Elon, the author of **The Israelis: Founders and Sons** will be speaking at Holy Blossom Temple.

Prominent Toronto businessman Charles Kent was elected president of the Toronto Zionist Council on Oct. 13. Mr. Kent, for many years active in the Zionist organization of Canada and the UJA is shown in the above picture with Col. Jacob Monbaz, Consul General of Israel, Robert Hall, Q.C., treasurer of Toronto Zionist Council and seated from left to right Dr. Anna Gelber (wife of the late national president of the Zionist Council of Canada, Edward Gleber) who has assumed the chairmanship of an Israel Committee for the building of a special ZOC project in Jerusalem and Mrs. David (Cecily) Peters, vice president of the Toronto Zionist Council.

* * * * * *

How much is a wife worth?

The Institute of Life Insurance in New York has put out a bulletin with this: "She should be paid $8,500 per year to serve as food buyer, cook, dishwasher, gardener, practical nurse, laundress, seamstress. If she really knows her job and is in good health she is entitled to $9,000 plus vacation and sick leave."

* * * * * *

On Sunday afternoon, Oct. 17 **Lou and Ann Cadesky** were feted at a reception hosted by their children, Harold and Eleanor Miller and Burton and Sybil Cowitz. The occasion - their 50th wedding anniversary! More than 200 relatives and friends "dropped by" to share in the celebration.

* * * * * *

The CBC program Man Alive, hosted by Roy Bonasteel, will feature an interview with Elie Weisel on Monday Nov. 1 at 10:30 p.m.

Weisel recounts his experiences in Auschwitz, where he lost his faith in God. He discusses how he reconstructed his life and reconciled his experiences.

According to Catherine Smalley of the CBC, "the whole interview is reverential... he is personal and honest about his feeling about God."

She also said that the show concentrates on Weisel's feelings and ideas rather than his books although he does quote from Introduction to Night.

"To the faithful, the most horrible thing to see is the death of God in the face of a child who has witnessed evil."

The half hour show titled From the Ashes was taped in New York in mid October.

SHULAMITH ALONI

Rise of Panthers not due to discrimination says former MK

by Larry Anklewicz

The recent unrest among Oriental Jews and the rise of the "Black Panther" movement in Israel are not the result of discrimination, according to Shulamit Aloni, a former Knesset member who spoke last week at York University. These problems are a result of conditions in Israel when these people arrived in the country following Israel's independence.

Many of these people came from the backward areas of Africa and Asia, Mrs. Aloni continued. Not only were they coming to a new land, but they were also entering a different era. These immigrants were primitive, unskilled, poor and uneducated.

The rich and the educated emigrated to France or even Canada. Those coming to Israel were the poor, the sick and the downtrodden.

The Israeli government at that time, Mrs. Aloni said, did not have the time to test these immigrants and place them where they would be best off. Instead, these people were told where to live and were given homes. As a result, many people felt they had someone to look after them and began to rely on the government and on welfare for their existence.

This led to a wide gap between the Orientals and the Europeans. Many of the Oriental Jews had large families and their poverty forced them to pull their children out of school at an early age in order to help support the family. They lived in cheap housing and slum areas and their lack of skills and education kept them from leaving these areas.

After their military service the young people returned to their old neighborhoods and felt themselves discriminated against. The Six Day War accelerated this process. Their army service made them feel equal to the European Jews yet their homes made them feel part of the lower class.

This inferiority, Mrs. Aloni pointed out, was reinforced by the influx of Jewish immigrants from North America and the Soviet Union. These people received better housing than the Orientals had and the young people felt deprived.

In an attempt to shock the Israeli government into action these Oriental young people called themselves the "Black Panthers." The mass media gave the group a great deal of coverage and this brought to light a problem which had been postponed for many years and pushed the problem to the top of the list of government priorities.

Mrs. Aloni reiterated that the problems of the Orientals were not a result of discrimination. Immigrants today receive the benefits made possible by Israel's standard of living as it exists now. The Oriental immigrants received all the benefits the Israeli government could afford at the time they arrived.

But an effort is being made to clear up these problems, Mrs. Aloni said. More housing is being set aside for the lower classes and Oriental children are receiving a better education.

Several questions regarding Soviet Jewry arose during the question period which followed. Mrs. Aloni noted that there are some problems absorbing these people into the Israeli society.

These people have lived all of their lives within a regimented society. Upon their arrival in Israel they are surprised by the freedom they are allowed and are often confused. They are used to waiting for orders and find it difficult to adjust.

Some Soviet Jews, Mrs. Aloni said, are surprised that they do not need permits to travel from one city to another. Some, having been given a store, find it difficult to understand why the government has not also provided them with customers.

Mrs. Aloni also pointed out that Russian Jews have a great nationalistic feeling. They are not religious and they do not want Yiddish schools. They only want to express their nationality and to become absorbed into the country.

ISRAEL BOND NEWSMAKERS

NATHAN REIBER BOND MEETING SETS TRUSTEE RECORD

A record number of Trustees of Israel - leaders in the National Honorary Societies of Israel top categories - were in attendance at the Bond Reception hosted by Nathan Reiber at the home of Trustee Michael Finkelstein on October 19th. Yet, one after another, they responded again to Harry Frank's direct appeal for additional investment funds for Israel at this critical time of foreign exchange deficits - and they matched their commitments with cheques attached.

Shown here, left to right, congratulating Nathan Reiber on the awarding to him of an Honor Scroll "for exemplary service to Israel", are: Max Citron (Trustee) Harry Frank (Trustee), George Goldlist (Trustee) and Chairman of the Executive Committee, State of Israel Bonds, Toronto; Nathan Reiber, (Trustee) and Michael Finkelstein (Trustee).

GERALD SHEFSKY HOLDS ADVANCE RECEPTION FOR BETH EMETH BAIS YEHUDA BOND DINNER

A founder and Past President of Beth Emeth Bais Yehuda Congregation, Gerald Shefsky is prominent as well in the Israel Bond campaign for which he will be officially recognized by the awarding to him of the "Shalom Award" for 1971. This will be presented at the November 4th Dinner at the synagogue when the guest speaker will be the renowned Christian leader Dr. Carl Voss. Dinner participants will include congregation president Harry Lerman; Bond Chairman Sydney Moscoe and Dinner Chairman Barney Barenoltz.

Shown here is a group which participated in an advance reception hosted by Mr. Shefsky at his home. Left to right: A.E. Diamond, Chairman of the National Honorary Societies of Israel; Emanuel Shimoni, Councilor of the Embassy of Israel in Ottawa; Gerald Shefsky, Harry Frank, Chairman Planning Committee, State of Israel Bonds of Toronto, and Sydney Moscow, Congregation Israel Bond Chairman.

SHAAREI SHOMAYIM HONORS HONORS JACK KOSOY

Shaarei Shomayim Congregation recorded the highest percentage rate of increase in both number of commitments and amounts over last year during the recent High Holy Day Appeals for State of Israel Bonds. Phase two of the congregational Bond efforts began on October 26th when Jack Kosoy will be the Award Recipient for Shaarei Shomayim at the November 29th Dinner in acknowledgement of his outstanding service to Israel's economic development. Sydney Greenstein will be host for the second Phase Two Reception on November 11th, all building towards an exceptional 1971 Israel Bond campaign at Shaarei Shomayim this year.

PIONEER TORONTO ACCOUNTANT WILLIAM EISENBERG WILL BE HONORED BY ISRAEL BONDS

William Eisenberg, a pioneer in the accountancy profession in Toronto will be guest of honor at the Aqard Dinner on Tuesday, November 23rd, marking the Organization's structure in Toronto. A recognized leader in his profession as a member of the Committee of the Institute of Chartered Accountants of Ontario, Mr. Eisenberg is an ardent advocate of investment funds to advance Israel's economic potential, and is well-known in numerous other communal endeavors.

ISRAEL BOND CALENDAR

Monday, November 2
Accountants Division reception honoring William Eisenberg at home of Harvery Hecker, F.C.A.

Tuesday, November 2
Fashion Festival Prelude luncheon, Women's Division cash mobilization at home of Mrs. Nathan Reiber.

Thursday, November 4
Accountants Division Reception honoring William Eisenberg at home of Aron Frankel.

London issues plea for kosher butcher

Jewish butchers in Toronto compete so fiercely with one another that the possibility of bloodshed, if you'll pardon the expression, is always imminent.

How strange it was, then, to receive an agonized plea from London, Ont., begging for a Kosher butcher to settle and service the Jewish community there.

We are reprinting the request of Martin Cohen executive director of the London Jewish Community Council, in the hopes that a Toronto butcher would like to trade the hectic pace here for a quiet community in southwestern Ontario.

●

After more than a half century with an approved Kosher Butcher Shop and "Jewish" Bakery, members of the London Jewish community are looking to Toronto and other, larger communities to meet their Kashruth needs. A shuttle service to Toronto has been put into effect by the London Vaad Hakashruth under the chairmanship of Mr. Harold Vaisler. A member of the community was employed to take orders over the telephone, drive to Toronto, patronize an approved Kosher facility and bring the orders back to London for distribution. Is this the solution? Who knows for sure, and further, how many people care? (I was just ready to forward our dilemma to Toronto and I received a telephone call. "Sorry, something's come up." No more shuttle service.)

Ideally, the community would like someone to step forward and offer to open up a completely Kosher Grocery Store with meats and challahs and everything else with "Yiddish tom." A community of 450 Jewish families could support such a venture and provide a comfortable living for the shop's "ballabus" but for a modern day fact, 450 families all don't care about Kashruth. In London, it is estimated that 70 - 80 families kept kosher on a regular basis and an additional 40 - 50 families patronized the shop from time to time, usually around the holidays. Many in the community feel that with the right conditions a man could make a living and business would increase each week.

The right conditions! The right person, the right location, the right quality of meat, the right cutting techniques, the right amount of salt, the right price and so it goes on!

Is there a butcher in hiding?

Freedom songs of Soviet Jews smuggled out of USSR on tape

NEW YORK -

The first freedom songs of dissident Soviet Jews to reach a Western audience were played at a news conference here recently as the American Jewish Congress released **Silent No More**, an LP stereo record album featuring actor-folksinger Theodore Bikel.

The album is based on tapes smuggled out of the USSR by a visiting American scientist who uses the pseudonym Ben Tzion. They were re-recorded by Mr. Bikel with orchestral accompaniment arranged and conducted by Issachar Miron.

All profits from the sale of **Silent No More** will go to a scholarship fund for Soviet Jews at the Hebrew University in Jerusalem. Bikel and Miron have contributed their services to the project.

Bikel, who is a co-chairman of the national Governing Council of the Congress, said the musical album had "obvious political implications." He told the news conference at Stephen Wise Congress House:

"Pablo Casals said his cello was his weapon. The Soviet Jews who wrote and sang these freedom songs have used words and music as a kind of battle cry, the only weapon of the dispossessed."

The story of how the album came into being was told at the conference by the scientist who met secretly with Soviet Jews and taped their songs while on a scientific mission in the USSR. He reported:

"There was some uneasiness at first because there was a stranger with a tape recorder in their midst. Soon, however, one of the Jews began to hum a lilting, haunting melody and others joined in.

"The melody was basically Russian," he recalled, "with hints of Israeli strains. The words revealed their hopes and joys, their deep and abiding love of Israel." The song was **Yerushalayim (Jerusalem the Beautiful)**.

Although the lyrics were not subversive, he said, there was fear that Russian authorities might regard them as anti-Soviet.

"Yet these Jews wanted the songs they sing amongst themselves to reach the ears and hearts of their brethren outside the USSR," he added. "That is why we call the record **Silent No More**.

"These are no longer the Jews of Silence, as Elie Wiesel called them in the book of that title which he wrote after his visit to the Soviet Union in 1965. Now the Jews of Soviet Russia are determined to be free, silent no more as they voice their demand to live as Jews in the Jewish State of Israel."

Editorial page

The Canadian Jewish news

PUBLISHED EVERY FRIDAY

BY THE CANADIAN JEWISH NEWS

(A corporation without share capital)

at

3433 Bathurst St., Toronto 19, Ont. Telephone: 789-1895

SOL I. LITTMAN, MANAGING EDITOR

Vol. XIX; No. 42 (664)

Subscriptions $6.00 per year, $15.00-3 years; U.S.A. $8.50 per year.
$22.50-3 years; All other countries $12 per year, $30-3years.

Second Class Mail Registration Number 1683

HEBREW CALENDAR

10 Cheshvan Sidra: Lech Lecha Candlelighting: Toronto 5:55; Montreal 5:28

What we learned
Kosygin's visit and Canada's Jews

Now that Soviet Premier Alexei Kosygin has departed from Canada, there are five questions that must be asked:

1) How well did the Canadian Jewish community perform? How capably did we bring to the attention of the Soviet official our concern for rights of Soviet Jews?

2) Was Kosygin able to distinguish between the Jewish effort and that of other protesting groups. Was this difference important?

3) How well did our government do in representing our concerns? Did our members of parliament and especially our Prime Minister, press the issue with sufficient zeal? Did Trudeau serve as a message bearer, or was he a convinced advocate?

4) What did we learn for the future? What value shall the community place on peaceful demonstration? Was it more effective to demonstrate in the presence of Kosygin, or was it equally impressive when the marchers and placard holders were out of the Soviet Premier's view?

5) Did Kosygin hear? Did the message reach him?

Community can be proud

First, the Canadian Jewish community can look with genuine pride on the fine showing it made during the 10-day visit of Premier Alexei Kosygin. In each of the cities Kosygin visited, massive, peaceful and disciplined demonstrations were mounted. In Ottawa, Montreal, Vancouver, Edmonton and Toronto, all of our major organizations worked cooperatively, under the leadership of Canadian Jewish Congress to impress on the Soviet official the depth of our feeling for our fellow Jews in the U.S.S.R. Young and old, student and businessman, joined in the most significant protest ever mounted by the Jewish community in Canada. The specific activities planned in each community were well organized, full of imagination and drama.

Welcome opportunity

Second, Kosygin may have wished to blur the distinction between the Jewish community and other demonstrating groups, but in all likelihood, the differences registered. From the beginning the leadership of the Canadian Jewish community welcomed the opportunity presented by Kosygin's visit to bring to his personal attention their feelings regarding the treatment of Jews and other minority groups in the Soviet Union.

Unlike many of the other groups, they did not resent Kosygin's presence in Canada, nor did they launch an all-out protest against the Soviet system. They were aware, that had Kosygin remained behind the Kremlin's walls, the Jewish community's voice could not have reached him.

Third, our government appeared somewhat hesitant about raising issues that might prove embarrassing. Reports appearing in the daily press suggested that many of Trudeau's top advisers do not believe there is discrimination against Jews in the Soviet Union. "They say no Soviet citizen is allowed to leave the closed country and that whatever injustice occurs is applied to all groups."

These same advisers claimed that the demonstrations would have little effect on the Soviet leader and would only harm the cause of the demonstrators.

Canadian members of Parliament, however, made a strong appeal to Premier Kosygin to relax his country's restrictions on the emigration of Soviet Jews to Israel. Mr. Trudeau also included the subject in his discussions with Kosygin, primarily stressing the humanitarian theme of reunification of families.

Kosygin hears

Fourth, the community learned that it was not necessary to shove a placard in Kosygin's face in order to effectively present the message. Even when the vigils, the watches and the fasts were held far from his gaze, Russian officials kept him informed of events.

Finally, did Kosygin hear? Did the message reach him?

Kosygin heard! The demonstrations did count, they did impress the Russian leader. The hours spent travelling, standing in the rain, praying, singing and marching did matter.

Kosygin would have preferred to avoid the subject of Soviet Jewry entirely on this trip. However, he was compelled to make some answer, lame as it was, to the constant round of questions concerning Soviet anti-Semitism. The subject haunted him wherever he went, and out of embarrassment he was compelled to answer.

What counts is results. If the number of Jews permitted to emigrate increases, Canadian Jews will have done their share. In the meantime, they can be proud that they set an example for world Jewry and for all Canada.

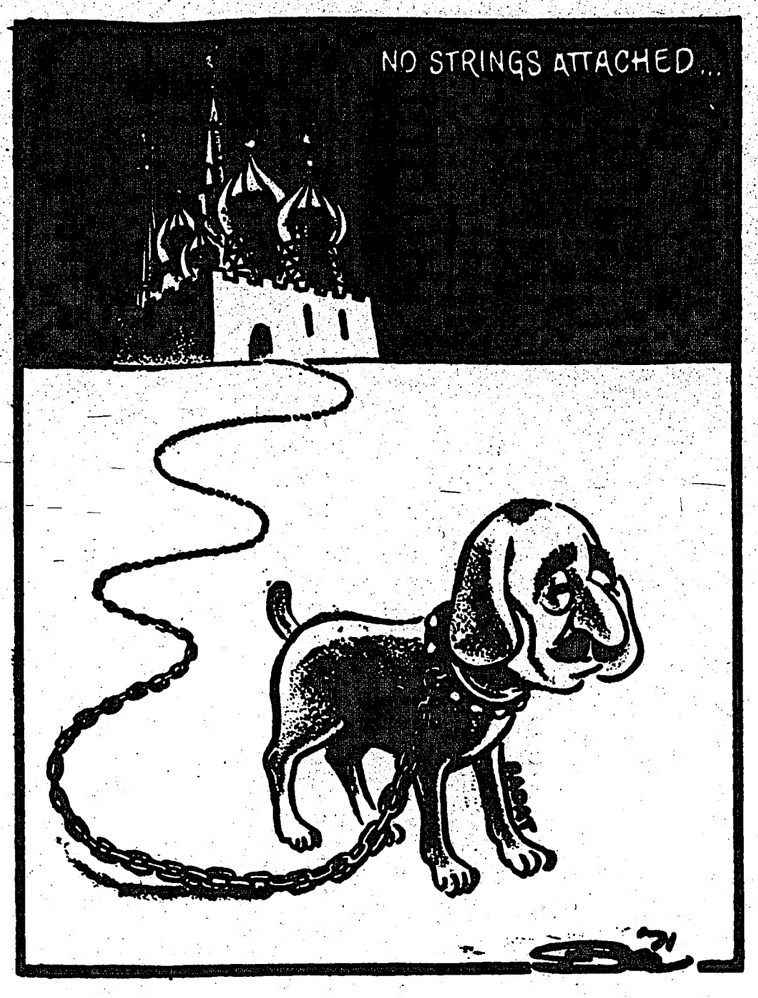
The Canadian Jewish Congress seized the opportunity skillfully and guaranteed that it was not lost. The Canadian Jewish community owes Congress an abiding debt.

The Edmund Burke Society

The recent police raid in Toronto on the homes of some 18 Edmund Burke Society members in a search for arms was in all probability a precautionary measure coinciding with Kosygin's visit to the city. Nevertheless police allege that arms such as M1 rifles and explosives, hardly used for sport or target practice were discovered.

It is time that we took a serious look at the Edmund Burke Society. It is possible that it should concern us as much or more than groups bearing the clear designation of "Nazi".

While an unarmed attack on Kosygin can prove embarrassing, it can nevertheless be shrugged off. Should we, however, dismiss so readily the underlying philosophy and tactics of the Edmund Burke Society? Is something truly dangerous festering in our midst?



Flappan and Israel's left

by Uri Jacobson

At a forum discussion on the Middle East in Toronto several months ago, the name Simha Flappan was introduced by a critic of Israel as an example of an Israeli who exhibits the kind of flexibility on the Arab-Israel conflict that is supposedly lacking among Canadian Jews.

Flappan was amused when I related this incident to him during an interview in a modest office in Tel Aviv recently. The editor of **New Outlook**, an internationally known magazine of leftist persuasion, Flappan observed that he himself had noticed that North American Jews in general were often inflexible on key issues in the Middle East.

"The reason, however, is quite understandable," he added. "The kind of sensitivity manifested by diaspora Jews probably stems from their insecurity and alienation in a gentile environment." Flappan asserted that Israelis, living in their own homeland, have no alienation hang-ups and are therefore able to confront their political problems more realistically.

"There is a significant parallel between diaspora Jews and Palestinian Arabs. Both are inclined to express their support for their cause in extreme terms. The Palestinians are the most intransigent of all Arabs because they are the most insecure and alienated."

Flappan was quite insistent in drawing his parallels between Jews and Palestinians despite my comment that the Jews never had a hundred million brethren to call on for help. "You must realize," he said, "that the Palestinians are a distinct people with their own traditions, social structure and language." He dismissed the idea that there was some kind of sacred bond between Palestinian Arabs and the inhabitants of Syria, Egypt and the countries of the Maghreb. "The fact that these people speak the same language (although this statement itself could be contested) no more unites them than English unites Australians and Americans."

I asked Flappan to explain his group's attitude toward an eventual settlement in the Middle East. Was it true, for example, that the **New Outlook** people advocated a unilateral withdrawal from the occupied territories? Was his own position diametrically opposed to that of the Israeli government?

In his response Flappan made it abundantly clear that both he and his followers are Zionists committed to the idea of an independent Israel. While some of his followers once advocated the creation of a binational state, most agree that this concept has been outdistanced by time and history. **New Outlook** moreover, did not advocate unilateral withdrawal. It did, however, urge withdrawal after the conclusion of binding contractual agreements between the belligerents.

I asked whether it was not a useless exercise to talk about contractual agreements when President Sadat of Egypt was making threatening speeches reminiscent of Nasser's worst demagoguery Flappan replied that demagoguery was not the exclusive preserve of the Arabs and he proceeded to quote a recent statement by Dayan that referred ominously to deep strikes inside Egypt in the event of renewed hostilities. "The statements of Begin and the Herut party," continued Flappan, "are hardly conducive to peaceful discussions."

Since the Six Day War, Flappan said, an extraordinary change has occurred in Egypt. That government's acceptance of Resolution 242 of November 1967 marks a watershed in Israeli-Egyptian relations. According to Flappan this meant that Egyptians were ready to make peace and recognize Israel in return for the occupied territories. It was lamentable he felt, that the Israeli government, on its part, had not responded to the Egyptian offer.

In challenging Mr. Flappan's interpretation of the UN resolution in question I attempted to show that many Arabs had read the document in such a way that no real binding committment to peace had to be affirmed. The fact that the word Israel does not appear in the pertinent paragraph, has been used by Arabs to avoid the generalities in which the document in couched.

"That's nothing but pilpul (hair-splitting), and completely avoids the issue of the Israeli government's inertia," responded Flappan. "Israel is responsible for the Jarring talks breaking down. When the latter sent Egypt a questionnaire asking its opinions about the possibilities of a withdrawal to the international borders it replied immediately. Israel has not seen fit as yet to answer and because of this the negotiations are stalled."

Flappan pointed out that the international borders in question are not the same as the pre-June 5, 1967 borders. Gaza, for example, was part of Palestine before 1947. Israel has everything to gain, he argued, by accepting the international boundaries.

While critical of the government's posture on the Jarring mission, Flappan was charitable in exploring the motives for that position. He felt that incompetence rather than malice was at the source of the government's vacillation on the Jarring mission. He admitted also that the question of demilitarizing the Sinai was a vexing question. "UN troops would be the best bet for an international police presence in the event of an Israeli withdrawal" commented Flappan, "but under no circumstances would I want to see Big Four troops involved in any occupation activity."

Moving on to the question of Arabs in Israel and the occupied territories I sought to obtain Flappan's reaction to the charge made in a book recently by a Canadian United Church cleric that Israel and South Africa are similar in their treatment of the indigenous population."

"Absolute nonsense," said Flappan, raising his voice ever so slightly for the first time in our interview. The facts, according to Flappan, present the exact opposite picture. "Instead of apartheid, Israel has striven to integrate its Arab population. That integration is expressed in law and implemented in practice." While the comparison with South Africa was dismissed by Flappan as ludicrous he did suggest that there was some substance to complaints that individual Arabs had suffered economic loss and deprivation as a result of the occupation. He was also critical of the government's policy of demolishing the houses of suspected saboteurs.

On the question of the Arab refugees Flappan reacted strongly to my suggestion that their current deplorable state could be traced to the callousness of the Arab governments who spend millions on arms while permitting their brethren to subsist on pittance handouts. Flappan dismissed my argument by denying first that the refugees lived under conditions of poverty and duress. "The Palestinian refugees," he claimed "have perhaps the highest educational level of any Arab group if one can judge by the number of university graduates in their midst. Moreover, Palestinians have served as high government officials in various Arab governments. The image of the Palestinian refugees as destitute people is a product of Arab propaganda!"

But there is propaganda on the Israeli side as well, Flappan cautioned. Talk about bridges being built to the Arabs of Jerusalem lies within that category. "The old borders were destroyed in 1967," observed Flappan, "but the psychological frontiers are still there and they are not being dismantled. They will not be until Israel makes some dramatic move towards removing its troops from Sinai."

ask the rabbi

Koshering a knife used to cut cheese

1. If a meat knife is used by mistake to cut cheese would it be made kosher after putting it in the ground (earth) for several hours?

RESPONSE:

There is some confusion here. The general principle in these matters is that a knife used for cutting Trefa food or a meat knife used for cutting cheese only requires to be koshered if either the knife or the food it cuts is hot. It must then be koshered by immersion in boiling water. But if a cold meat knife is used by mistake to cut cold cheese the knife remains kosher and nothing further need be done. The law to which you refer is as follows. Although, as has been said, where neither the knife nor the food it cuts is hot the knife remains kosher, particles of the forbidden food may still adhere to it and in order to remove these the knife is put into hard, compact soil.

2. Why are penitential prayers cast in the plural when one would appear to ask for personal forgiveness for sin and why are the prayers recited aloud?

RESPONSE:

The two questions, as perhaps you intended to imply, are interconnected. Many of our teachers point to the idea found in the Talmud that man should be so ashamed of his sins that he never confesses them when others can overhear. In public worship there is always the danger that others may overhear, so a stereotyped form of confession is used.

There is the further important idea that all standard prayers are in the plural form because we are part of one another. We do not pray only for our own needs but for those of the community as a whole, and this applies to our spiritual as well as our material needs. This is what congregational prayer is all about.

There is nothing to prevent the individual privately expressing his own needs and voicing his own confession. Indeed, this is advocated by the Jewish masters of prayer. But this more intimate aspect of the life of prayer should be kept strictly private as a matter between man and his Creator and here no one else should be allowed to intrude.

letters to the editor

Calls halt to further merger discussion

Dear Editor:

I have recently stated publicly - and still believe - that no good purpose would be served in continuing the debate of merger or not merger of the United Jewish Welfare Fund with the Canadian Jewish Congress at this time. The purpose of this brief note is to dent of the Welfare Fund that Canadian Jewish Congress Education and Cultural Committee (Central Region) is "Alive and Well in Toronto." His "obiter dicta" in a recent polenical article on Congress states in a cavalier fashion, either out of ignorance or simple venom, that if the Committee did not publish the Calendar of Cultural Events "nothing tangible would be left for it to do."

The fact is that while the Newsletter and the Calendar serve the very good purpose of enhancing long range planning and sponsorship of many events rich in Jewish cultural content, it really forms a very small fraction of the activities of this Committee. Let me mention at random a few of these.

1. Teacher placement, guidance as to standards, helping in programing and preparation of curricula and a wide range of other services to 24 communities in Ontario.

2. Workshops and conference, both of Teachers and Chairmen of Adult Education. This year 26 organizations are co-sponsors of such an event.

3. Administration of the Midrashah L'-Morim in partnership with the Board of Jewish Education.

4. Initiating and organizing community-wide projects, such as Jewish Book Month (14 co-sponsors), Jewish Music Month, Holocaust Remembrance (54 co-sponsors).

All this in spite of a shoestring budget. It was possible because of the hard work and devotion of our Director, Dr. J. Klinghoffer, and most important his ability to ellicit the involvement of various individuals, groups and organizations in our work.

Our Committee is rather proud of the example it has shown of what can be done with good will and co-operative effort.

It grieves us that all this is "nothing tangible" to some leaders in the Jewish community.

David Newman
Chairman Education & Cultural Committee

Opinion

Rabbis march on Russian Embassy armed with shofar

by Dr. W. Gunther Plaut

As I write this, the vigil and march in Ottawa are past history and the Toronto demonstration is still to come. Before the memories grow old and the feelings stale, I want to record a few of my personal impressions about what took place in Ottawa.

I remember the damp morning on October 18th. The fog was thick, clamping its moist embrace on everyone and everything in sight. Up there on Parliament Hill the Canadian flag flew on top of the Peace Tower, but we Rabbis who stood vigil at the Eternal Flame could not see it. I was on the 5 a.m. shift. Suddenly, three CBC men emerged out of the misty night, three young eager workers in search of public information. It struck me that for them Parliament Hill was routine, but the subject matter and the hour must have been novel even for them.

What did we do during those hours? Surprisingly, they turned out to be a wonderful time for the study of Torah. The light coming from the Flame was none too good, but it was enough. We discussed the problem of good and evil (arising from the Cain and Abel story); the problem of man's relationship to nature (arising from the story of the Flood). It had been a long time since I sat (I should say, stood) through a night studying. I found it was good for body and soul.

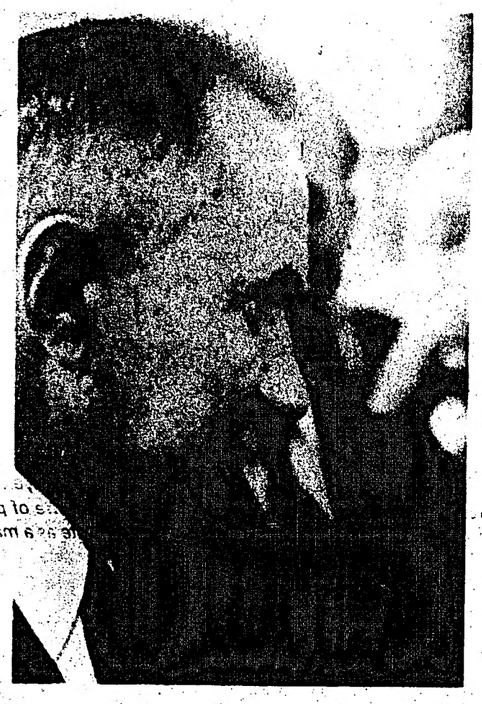
I will always remember the gathering of Rabbis the day before: the learned Divre Torah by Rabbis Gedalia Felder, Simon Epstein of Ottawa, and Samuel Lewin of Montreal, and the faces of the listeners, men who had come from every part of Canada. That day, there were no Rabbis left in Vancouver, nor in Newfoundland, New Brunswick or Nova Scotia; they were all here. Sixty Rabbis may not be much, yet the 60 had a force of their own. And for the first time in my memory divisions and ideologies were forgotten in the search for our brothers. It was, I thought, a portent of great opportunity and possibility.

Dressed in talleisim, we marched, if one may so term it, on the Russian Embassy, 60 of us armed with siddurim and shofarot. We must have presented an awesome sight, for the access street to the Embassy which had heretofore been open and guarded only by a small detachment of officers was solidly blocked by no fewer than 250 OPP and RCMP. I thought that somewhere someone must be afraid of the force of prayer, or that the blowing of the shofar might create another Jericho. But there we stood, a yard away from the phalanx of the police, davening minchah, chanting Avinu Malkenu and blowing "tekia". There was something deeply moving about the 60 praying men before the solid wall of uniformed officers. I don't know who heard our prayers; they did, we did, the press of the world and the media did, and most important, we hope Hakadosh Baruch Hu did.

I remember the dance that night on Parliament Hill, when Mr. Kosygin arrived by car and we chanted Am Yisrael Chai and blew the shofar in his ear. The next morning this was repeated, at the morning vigil. Once again the Premier came by, only this time the Rabbis wore their talleisim and teffilin.

I will always remember the assembly and the march. The arrival of thousands of people young and old from Montreal and Toronto, 7 - 10,000 massed in Strathcona Park; that solemn yet joyous march through the heart of town to the Supreme Court; the chanting, the shouting; the factory workers coming out to watch, women bringing their babies out into the porches; at every street corner the procession halting and the Rabbis blowing the shofar; the Sefer Torah in the lead held high; the flags, the communality of spirit; the knowledge that what we did we did not for ourselves. Yet in the long run it was for ourselves too, for our self-respect and our sense of responsibility. And the youth! Above all it was they who helped their elders do what needed to be done. It was a great day, and somehow I think the outside world too was infected by our spirit. One thing we do know: Mr. Kosygin heard us, else he would not have devoted so much time to refuting our claims. If anything was demonstrated, it was that peaceful yet militant action has produced a response. We cannot yet measure its range. Some day we may.

Kosygin and Sholem Aleichem's story of the pot and riff-raff



by J.B. Salsberg

As this is written Premier Kosygin is still on our Pacific coast. A full evaluation of his Canadian visit cannot be made at this stage. But one can hardly resist the urge to make a few preliminary observations.

This urge stems from offensive, anti-Jewish innuendos made by the visitor and from the deliberately misleading statements about the situation of the Soviet Jews which he made in Ottawa.

Funny, but the more I read Kosygin's references to Soviet Jews the more I thought of Sholem Aleichem. The great master of the type of Jewish humor that became known as "laughter through tears" knew not only the Jewish character of eastern Europe but also the character - good and bad - of his non-Jewish neighbor.

When Kosygin referred to "the few people" and to the "riffraff" that demonstrated in Ottawa on behalf of Soviet Jews I thought of a very appropriate Sholem Aleichem barb to hurl at the visitor. But it might have been considered an indelicate act by some people in Ottawa, so for the sake of good neighborliness I desisted.

I also suppressed a very apropos quotation from Sholem Aleichem when I read the following: "With a broad grin on his face, he said a few Jews in the Soviet Union were slackers. 'If you (Canada) want to have them, I'll send them to you. You can have them join the ranks of those few people who I believe were demonstrating yesterday.'" (Toronto Star, 20/10/71). Why drag Sholem Aleichem into this? It will suffice to say that those remarks were a cynical and vulgar attempt to appeal to latent anti-Semitic sentiments among his listeners. It is chilling to realize that it was Kosygin, the best of the present Soviet ruling circle, who stooped so low . . .

But it was Mr. Kosygin's general handling of the problem of Soviet Jews that recalled Sholem Aleichem's famous monologue, The Pot. It revolves around a dispute between two neighboring women over an earthen cooking pot. One woman complains that the pot she loaned her neighbor was a perfectly good pot but the one that was returned was a chipped pot. The other woman offers the following defense: "In the first place I returned to you a good, unchipped pot; in the second place your pot was chipped when I borrowed it from you; and in the third place I never borrowed a pot from you at all, so leave me alone."

You will recall that Kosygin was quite vague about most matters raised with him by the members of our Parliamentary Committee and the representatives of the press. But when dealing with Soviet Jewry he revealed an unusual preciseness based on all kinds of "facts and figures." Unfortunately his facts and figures were contradictory and, in my opinion, deliberately misleading.

- Kosygin told our MP "that there was no discrimination against Jews in the Soviet Union and, in fact, that the use of the word Jew was prohibited." (Toronto Star, 20/10/71).. But why should the word Jew be prohibited? No Jews ask for such a prohibition. Prohibition would, indeed, be resented by Jews. However, has Kosygin forgotten that the word Jew is stamped on the passport of every Soviet Jew?

- Kosygin is quoted as saying: "I must say that the Jews, together with all other people in the Soviet Union, are working hard to build communism and socialism . . . The entire Jewish population is working just as hard and as creatively" as all others. (Globe & Mail 21/10/71). Mr. Kosygin then presented figures to show the high percentage of Jews in the learned professions.

But: If all people are equal and even the word Jew is not allowed, how did he manage to isolate Jewish students and Jewish professionals from the rest of the population in order to come up with his statistical data?

Further: If everything is so well and all Jews work for a Communist and Socialist society then why is everything so bad?

Why do so many tens of thousands of Soviet Jews clamor for the right to leave the USSR and migrate to Israel? Why do thousands risk their jobs and their freedom in order to get out?

Why is it that, according to Kosygin, "Most of the Jews who want to leave the Soviet Union are able-bodied young men who have received military training in Russia." (Toronto Star). Are they the "slackers" who, again according to Kosygin, "Jews who migrate to Israel join its army . . ." (Toronto Star).

The Soviet experts who so painstakingly briefed Mr. Kosygin on the "Jewish question" should make up their mind: Was it a good pot or chipped pot that they borrowed? Or maybe that they never borrowed one at all?

Tax aid supporters mount spirited counter-attack against opponents

Claims charge false

Dear Editor:

In their letter to The Canadian Jewish News of October 15, the opponents of government aid to day schools suggest that those who seek such aid are willing to "sacrifice principle to expediency." This is a false charge.

An examination of the letter points to the fact that, ironically, the shoe fits better on the other foot; that those who are satisfied with the status quo are sacrificing principle to expediency. In a country that has no constitutional separation of church and state, and where there exists an historical precedent for government aid to parochial education, equity and justice clearly demand that Jews be awarded the same privileges as Catholics. Irrespective of their views on the matter of parochial schools, all Jews must lend their full support to the reparation of the injustice inflicted upon Jewish parents who send their children to day schools.

Let us analyse the three arguments presented by the opponents of government aid to Jewish day schools.

The first is in the form of a statement in regard to the cost of day schools: the Jewish community can afford it. Not only is this point irrelevant to the principle of equity, it also smacks of the notorious canard that Jews constitute a moneyed class. The average Jew's pockets are not lined with money and the cost of education is rising very rapidly.

The second argument mentions fears of endangering "the struggle for the elimination of Protestant indoctrination from public schools in this province." This reflects a lack of faith in Canadian democracy by attempting to discourage those who seek legitimate exemption from the unjust onus of double taxation.

The third point in the letter is self-contradictory. While admitting that "there is no constitutional separation of church and state in this country," it argues that such separation does exist, despite the glaring fact that Catholic day schools receive government aid. Deplorably, the letter goes on to imply that "members of a minority religion" who seek government aid for parochial schools "may assist . . . in the destruction" of civil rights. By no stretch of the imagination can the quest for equal civil rights be considered an infringement upon them.

I should add, that the letter contains overtones of unjustified apprehension. It speaks of "dangerous" considerations and of "prospects for the future" which might be "seriously endangered." While I sympathize with feelings of insecurity, it should be realized that our political system does not warrant them.

Henry H. Weinberg
Associate Professor of French
University of Toronto

Insensible to needs

Dear Editor:

The letter signed by Messrs. Catzman, Midanik, Geller, Shindman and Mrs. Siegel in opposition to government aid to Jewish day schools was extremely interesting and intriguing for a number of reasons: a) the arguments; b) the timing; and c) the signatories.

Three arguments are offered:

1. The first one is that the Jewish community is able to finance its educational institutions and that to ask for government support "on purely financial considerations, without giving full weight to the political and moral considerations involved, seems . . . both dangerous and shortsighted."

There is not a country in the world in which the political and moral considerations of state-church separation are so jealously guarded and watched as in the U.S.A. Yet even there a number of states have found ways to preserve the letter and spirit of the constitutional separation and yet provide aid to parochial schools by means of various programs. And there is hardly any need to refer to numerous Western European countries, England, and some British Commonwealth Nations where parochial schools are fully government aided. Are the political or moral sensibilities of these countries inferior to those of Canada where the constitutional principles themselves set the precedent for government aid?

The Jewish community as a whole has the financial means to support all the needs of our day school system. But the crux of the matter is that it does not, and more often than not the very people who use this argument are among the first to withhold their personal support. The professional fundraisers and disbursers are invariably insensible to the needs of intensive Jewish education. They will spend millions for so-called Jewish hospitals (the need for which is at the very best highly dubious!) and social centers which in final analysis are devoid of any specifically Jewish character except for the sponsorship and directors. And significantly enough, they are invariably the very same organizations and individuals that do not care for, and refuse to support, the day schools that also violently oppose any government aid. This suggests, to me at least, that their expensive lobbying (a la the American Jewish Congress) is not so much for positive as for strictly negative reasons.

2. The second argument is still more curious than the first, to wit, that the rights and position of those numerous Jewish children attending public schools are no less important than those of the day school attenders.

For goodness sake, who denies that? By what form of twisted reasoning can anyone conclude from government aided Jewish and Catholic schools that ipso facto the public school system will belong to the Protestants? Protestants wishing to raise their children on Protestant diets can, and do, have Protestant parochial schools, leaving the public school system for all those that do not care to send their children to sectarian institutions. What practical difference does it make whether or not the government will or will not support private schools?

3. The third argument introduces the ancient ghetto-complex phobia of social fractionalism, which one would have expected "emancipated" people like the signatories to have overcome by this time and age.

In effect it is nothing but a thinly disguised plea for assimilation by people who, it would seem, shy away from a pluralistic society in which by virtue of their Jewish identity, customs and mores, they differ from most others around them. This argument is, and has forever been, used not so much against government aid to parochial schools as much as against the very idea and principle of religious day schools.

Let us face facts and speak quite openly: No responsible parent truly concerned about the profound Jewish religious commitment and consciousness of his children can possibly contemplate sending them to the public school system of the present permissive society with its new morality of setting standards by the lowest possible common denominators. Indeed, a great many parents who yesterday refused to send their children to parochial schools, today are among the staunchest supporters of them.

Rabbi Dr. J. Immanuel Schochet

Feels stupefaction

Dear Editor:

I am continually amazed at the ease with which opponents of government aid to day schools are able to impose grave hardships on the individual parent and the community at large on the basis of abstract and unsubstantiated intellectual musings.

My amazement turned to stupefaction upon reading the recent article in the CJN signed by, among others, J.S. Midanik, who has been chosen to head a committee to study the state of Jewish education in Toronto. This committee will find that schools presently unsupported by the community are threatened with extinction.

It will find that standards, services, and student enrolment at community supported schools have been severely curtailed by lack of funds. It will find that many parents are suffering severe financial hardship in order to give their children a Jewish education. These facts are patently obvious to anyone who has been active in the area of Jewish education for more than a week.

The community has not been able to properly support its educational institutions in the past, and with the ever increasing pressure of the Israeli situation, and the ever increasing recognition of the need for Jewish education, will find it gravely difficult to do so in the future.

And yet, despite the authors' linking, in their own minds, of Jewish education with Jewish survival, they would accuse the proponents of government aid of expediency! Expediency in the face of important political and moral principles (as if Jewish survival were not a matter of principle). And what are these compelling principles for which we must sacrifice our "expediency"?

The first is the right of Jewish children to attend a-religious public schools. The authors fear that government aid might induce the Protestant majority to "incorrectly" introduce religion in the public schools. This unsubstantiated argument from possibility falls far short of "compelling principle" for many reasons:

1. The authors have failed to even attempt to analyze the other North American jurisdictions granting aid (where such fears have proven groundless).

2. The authors have failed to recognize the insidious logical extension of their reactionary fears - the negation of all Jewish community services (i.e. don't build a Jewish hospital, don't offer vocational services or financial aid etc. - the "goyim" will cut us off from their services).

3. The authors display an unfortunate tendency to picture the Jew as the center of the universe. The battle for religion free schools is being fought by a substantial segment of our society. Aid to Jewish schools will not tip the balance in the battle, nor will it abrogate our right to have a voice in the battle.

4. And finally, others too can play the "possibility" game. Shall we sacrifice our concern for a possible threat to Jewish education and Jewish survival in the face of a possible unjust reaction by the Protestant community? The authors must recognize that it is possible that the Jewish community cannot properly support its schools.

The authors' second concern is the threat to our tradition of separation of church and state. The immense irrelevance of this medievalism boggles my mind and causes me to speak somewhat harshly. I admit that civil libertarians have fought a long and arduous battle to end church domination of state - two hundred years ago. The very concept of a church controlled state is so foreign to North American society that to mention it in the context of so important an issue as Jewish survival is to perpetrate a gross injustice upon the Jewish community.

The U.S. for two hundred years and Canada for a hundred have lived with government aid to religion in the form of real property tax exemptions; Canada has lived for a hundred years with a separate Catholic school system - all with no glimmer of church domination of state. The issue of church domination of state in our multi-faceted anti-religious society is nothing more than a red herring.

Let us not become enmeshed in inflexible, dogmatic and anachronistic civil libertarian slogans. Let us deal with the issues on their merits.

Philip Alter

International news

Dayan warns Sadat:

'WE CAN'T BE SQUEEZED LIKE ORANGES'

Although Egypt may have proclaimed 1971 as the year of decision, Israel will not be pressured into withdrawal by mere rhetoric. This was the message from Israel's Defence Minister Moshe Dayan, speaking through the medium of an address to the Engineers' Club. He also stated his belief that the present ceasefire along the Suez will probably last at least "until the spring" of 1972.

However, if Israel were forced "to choose between submitting to an Egyptian ultimatum to withdraw or to risk Egyptian fire, I would say we should risk the latter, however little we desire it," Dayan declared. He conceded that Israel could be subject to American pressure but insisted that there were limits to this form of diplomatic action. "We cannot be squeezed like oranges, as the Egyptians would like us to be," he said.

As well as turning down any suggestion of caving-in to blackmail, Dayan also rejected the idea of relying on any outside forces for Israel's security. He said he had studied all the proposals over the last four years for replacing Israeli troops with Arab troops along the borders in exchange for guarantees of Israel's security and he had yet to be convinced how they would work. Big Power

DAYAN WITH AIRFORCE CHIEF HOD

guarantees were in fact "inoperative and illusory".

"Experience has shown that the powers are unable to do anything when the crunch comes," he said. An additional factor in assessing American guarantees, however sincere they might be, was the United States' reluctance to get entangled in any other foreign adventures after their Vietnam experience. Dayan also warned against entering into arrangements which might only lead to a new war.

Despite the polarisation of attitudes, Dayan was still hopeful that Arab hatred of Israel would gradually change under the influence of actual contact with Israelis. This was based on the experience of both the past 20 years of living with Israeli Arabs and the past four years of living with the Arabs of the territories. "Close contact has revolutionised their attitudes towards Israel and the Jews," he said.

However, in the wider Arab world radicalisation was now the rule and it was impossible to consider reaching a modus vivendi with any Arab State (as could have been done in the past) as long as countries like Syria and Libya called the tune. From the Arab point of view, the drive against Israel was now far more intense than in the past. None of Israel's Arab neighbours had given up hope of defeating Israel or changed the attitudes which had led to the Six Day War.

It was therefore as vitally important as ever for Israel to continue the policy of settlement, especially in the Golan Heights and Sinai. Dayan said that despite criticism of modern Israeli youth, "young people are queueing up to volunteer as pioneers in the new settlements."

Reprinted by arrangement with Jewish Observer and Middle East Review

". . . one of those noble women"

by Moshe Ron

The late Shoshana Sapir, the delicate and intelligent wife of Finance Minister Pinhas Sapir, belonged to that small group of noble women who were always ready to help, to soothe, to comfort, doing it with great love and devotion, but far away from the limelight.

She arrived in Palestine 42 years ago as a pioneer from the township of Sovolk in Poland and five years later, together with her husband, Pinhas Sapir, they came to settle in the small village, as it was at that time, Kfar Saba, and lived in a pioneer barracks, a wooden shed of only two rooms.

For 20 years they lived there with their three children, and it was only in 1955 that the Sapirs added another room to their flat and renovated it, and the family live there to this day. In that flat, the late Shoshana used to welcome prominent guests from abroad and from Israel, as well as simple day-to-day Jews from Kfar Saba and from other places.

Many times people tried to persuade her that as her husband was such a prominent personality in the Cabinet and in the Party, and received visits from state personalities, she should agree to a more elaborate and elegant house. "To me this flat is the nicest that can be. Never was there any important guest, even from abroad, that did not feel in this home as in his own," she used to tell those people. And with that the discussion ended.

The late Shoshana was doing very intensive social work. She did not take much part in official functions but was always ready to extend help to needy people, either through the Pioneer Women's Organization or through any other social welfare institution. She was always on the spot to do any necessary work, quietly and efficiently.

The writer of these lines is a close friend of the Sapir family and was often a guest at their home. Many times, I have accompanied Mrs. Sapir to a concert or a theatre. Never did Mrs. Sapir take advantage of the official car at the disposal of her husband. Usually, after the concert she used to ask me: "Moshe, would you take me to a bus?" She did not want me to take her home as it might have been an inconvenience.

On many occasions, when I came to visit she called me into an inner room and asked me if I had some new candidates who were ready to donate a sum of money which could be used as fellowships for needy students. When I told her that it would be good that Pinhas Sapir would put in a good word for this, she hurried to interrupt me and say: "Only not that. Do not involve him in my problems."

There was a case when a certain government official passed away and left a widow and three small children. Shoshana Sapir enquired as to the sum the widow would get from the official institutions. When she learned that it was a meagre sum, she started a drive, secretly, and had a couple of thousands Israeli pounds collected so that the bereaved family would be able to continue living on a proper standard.

She never interfered in the big problems in which her husband was involved. She did not even want to listen in to the political discussions that were held in her house, although she was well oriented in these intricate problems. And when her husband was busy with his state problems, day and night, she used to follow her important work of helping people who were in need of such help. She liked her Kfar Saba and her people and the people of Kfar Saba liked her. And last Tuesday, on the day of her funeral, one could feel the popularity the late Shoshana Sapir had enjoyed.

Her funeral was one of the largest Israel knew. At least 15,000 people came to pay their respects to Shoshana Sapir. And Kfar Saba, as a whole, mourned her. It looked as if the whole of Kfar Saba cried over the death of Shoshana Sapir, the mother, the prominent social worker, the wife, Shoshana Sapir.

A Great St. Clair Purchase!
Pre-pasted Sunworthy
Flock Wallpaper
SALE
Originally Priced up to $13.50 a roll...
$3.95 SINGLE ROLL

It's the biggest wallpaper sale of the year! Featuring exciting and elegant patterns. Now you can have the sheer luxury of flock wallpaper in your home . . . and for just a fraction of the original price! And to top it all off, it's dry strippable and prepasted!!

St. Clair
the paint and paper people

• YORKDALE SHOPPING CENTRE, opposite Theatre 781-1441
• 1736 Lawrence Ave. E., at Victoria Park 759-2122
• 2079 Lawrence Ave. W. at Weston Rd. 247-4118
• 1938 Avenue Rd. at Brooks Ave. 782-5686
• TOWNE & COUNTRYE SQUARE, Yonge & Steeles 226-2511
• Applewood Shopping Centre, Q.E. & Dixie Rd. 277-3376
• Eglinton Square Shopping Centre, at Victoria Park 755-0123
• Kitchener-Fairview Park Shopping Centre 578-3440
• FAIRVIEW MALL, Woodbine & Sheppard 491-9331
• 1282 St. Clair Ave. W. at Earlscourt 534-3533
• Cedar Heights Shopping Centre Markham Rd. & Lawrence 439-0501
• Sheridan Mall, Southdown Rd. & Q.E. 278-4100
• Albion Mall, Albion Rd. & Kipling 741-1116
• BAYVIEW VILLAGE STORE CLOSED TEMPORARILY DUE TO FIRE

It happens Wednesday, Dec. 1, 1971
in the Canadian Room
of the Royal York Hotel at 6:30 p.m.

The John W. H. Bassett Negev Dinner

Your presence will be a tribute to Mr. Bassett's devoted humanitarian efforts, and his consistent forthright advocacy of Israel's right to exist in peace and security.

Your participation will support the development and building of the JOHN BASSETT CULTURAL AND SPORT COMPLEX in the Arava Desert of Israel.

Be part of our Community's largest annual Simcha.

Accommodation is limited.
Catering under the supervision of the Canadian Jewish Congress.

Subscribe now.
Call 781-5515
JEWISH NATIONAL FUND
788 Marlee Avenue, Toronto 19.

FINCH AVENUE EDUCATION CENTER
252-258 Finch Avenue West, Willowdale
$400,000 REQUIRED FOR COMPLETION OF BUILDING CAMPAIGN
Contributions and pledges on a five-year basis; derive satisfaction from personal participation in making possible this fine Education Centre. Mail contributions to
ASSOCIATED HEBREW SCHOOLS-BUILDING EXPANSION FUND
3630 Bathurst Street, Toronto 19

Mosaic

THE SYNAGOGUE MOVEMENT

STUART E. ROSENBERG

The "Americanization" of Canadian Judaism

But increasingly, even in Orthodox circles, Canadian congregations with spiritual leaders are served by rabbis who were born and trained in the United States. Over the years, more than fifty Canadian-born students have been ordained in various American Orthodox rabbinical schools. Two dozen or so are graduates of the lone Conservative school, the Jewish Theological Seminary of America located in New York; a handful of the two branches of the Reform seminary. Most of these have remained in the United States and continue to serve American Jewish congregations. In a sense, this "Jewish brain-drain" to the United States from Canada tends to reduce the direct benefits to Canadian Jewry of any advanced educational system of its own. Symptomatic of this situation is the fact that several important executive posts in American Jewish religious and cultural life have been filled by Canadians who were ordained in the United States.[4]

The lack of a modern Canadian rabbinical school; the fact that Canadian Rabbis are "imported from the States"; the fact that Canada has no effective country-wide union of Orthodox, Conservative, or Reform Rabbis or congregations of its own, but depends upon their affiliation with their American counterparts–all this leads to the inexorable conclusion that Canadian Judaism must reflect, more and more, the design and structure of American Judaism.

There are other reasons why Canadian Jews "follow the leader." In the past twenty-five years, Canadian Jews, it would seem, have been quietly undergoing a reassessment of themselves as Jews in Canada. Increasingly, they have been adopting the "American" Jewish self-image, which sees itself as constituting a religious rather than an ethnic group. In Canada, unlike the United States, the census figures include detailed statistics relating to both religious denominations and ethnic origins. Religious affiliation has long been included in federal enumerations; ethnic origin was instituted in the census questionnaire following the 1941 census to replace the question of racial origin of the population.

By comparing the way Jews responded to these two phrases, one can see attitudes changing through the years. In the 1941 census (when the ethnic question was still called "racial origin"), the percentage difference between those Jews who reported themselves to be Jewish by religion and those who reported themselves to be "Jewish" by ethnic origin was a mere 1.5 per cent. In 1951, the percentage difference between "religion" and "ethnic" self descriptions was 11.3 per cent. The 23,166 Canadians who had reported that they were "Jewish" by religion did not also list themselves as "Jewish" by ethnic origin. But in the latest available census, that of 1961, the number of Jews by ethnic origin was 81,024 less than the number of Jews by religion, bringing the current percentage difference up much higher, to about thirty-two per cent.

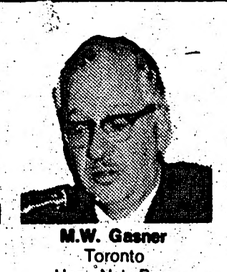
After taking into account all other possibilities, there can be no denying that the single most crucial factor responsible for those seeming "disparities" is principally the "Americanization" of Canadian Jewry. Apparently, between 1941 and 1961, a new situation has come about in relation to Jewish identity in Canada. From virtually complete self-identification with a "racial" or ethnic status–no different in Canada from, say, Italians, Ukrainians, or Anglo-Celts–the Jews increasingly see themselves as constituting one of Canada's major religious groups.

As of 1961, one-third of Canadian Jewry had apparently opted for an "American" self-definition–congregation-and-religion oriented–rather than the ethnic style of earlier Canadian generations. And what is more, the general conclusions of that editorialist are misleading. In Canada, no more than in the United States, a polarizing tension between the freethinking, secular Jews and the congregation-minded, religious Jews simply does not exist any longer. Such descriptions are vestigial anachronisms of a day that has passed. The major point to be made these days is quite to the contrary: those who are congregation-minded are also community-oriented, and those who are community-minded no longer wilfully by-pass the congregation. Indeed, in Winnipeg itself the independent B'nay Abraham Sick Society, formed in 1916 by working class, secular-oriented Yiddishist Jews, became an Orthodox congregation, "B'nay Abraham," in 1958, when the second generation was asked to take over the leadership from the founding parents.

By special permission of the author, the CJN is reprinting excerpts from The Jewish Community in Canada by Stuart Rosenberg. This is the second of two volumes detailing the history of Canada's Jews.

Rabbi I.E. Witty
Toronto
Reg. Vice-Pres.

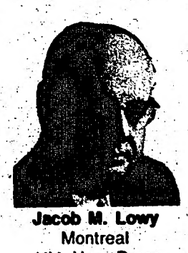
Joel Sternthal
Montreal
Hon. Nat. Pres.



M.W. Gasner
Toronto
Hon. Nat. Pres

Mrs. H. Filler
Montreal
Women. Nat. Pres

Hyman Bessin
Ottawa
FZOC Nat. Pres.



Jacob M. Lowy
Montreal
UIA Hon. Pres.

Jos. Drazin
Miz. Nat. Pres.

Nach. Sokol
Toronto
Nat. Vice-Pres.

K. Rothschild
Toronto
Nat. Vice-Pres.

Mrs. M. Weistbrod
Toronto
Counc. Pres.

"THE UNITED MIZRACHI LIST"

of candidates for election to the 28th World Zionist Congress

Jos. Wolinsky
Winnipeg
Hon. Nat. Pres.

Mrs. I.I. Lieff
Montreal
Wom. Hon. Pres.

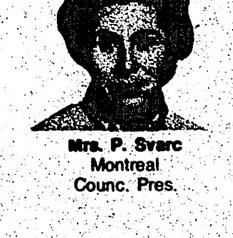
Mrs. H. Bessin
Ottawa
Nat. Chmn.

M. Kesten
Toronto
Bnei Akiva

MIZRACHI ENSURES THE REBUILDING OF MEDINAT ISRAEL IN THE SPIRIT OF OUR HERITAGE AND THE PRESERVATION OF OUR PEOPLE THE WORLD OVER THROUGH ITS VAST ACHIEVEMENTS IN TORAH EDUCATION.

THE "UNITED MIZRACHI LIST" OF DISTINGUISHED SPIRITED CANADIAN ZIONIST LEADERS REPRESENTS:

- Mizrachi's educational Network in Israel serving 300,000 students from nursery through university and Yeshivot, app. 40% of the total school population.
- Mizrachi's inspiration for major Aliyah from affluent countries.
- Mizrachi's 100 Kibbutzim and Moshavim.
- Mizrachi's establishing over 50% of the new territories Nachal settlements.
- Mizrachi's construction of 40,000 apartments in Israel for immigrants.
- Mizrachi's United aisra in Israel with 40 branches, fourth largest in the land.
- Mizrachi's leadership in three major Ministries.
- Mizrachi's leadership of the Aliyah and Torah Education Departments in the Jewish Agency.
- Mizrachi's second largest membership in the F.Z.O.C. - Canadian Zionist Federation.
- Mizrachi's committed youth groups of Young Mizrachi, Mishmeret Hatzwira and Bnei Akiva in Canada.
- Mizrachi's 25 Shlichim-Teachers from Israel in Canada.
- Mizrachi's Camp Moshava with 800 campers annually.
- Mizrachi's top leadership in all Fund-raising efforts for Israel, in Synagogues and Day-School education.



Mrs. P. Svarc
Montreal
Counc. Pres.

S. Urman
Montreal
Nat. Vice-Pres.

Rabbi M. Hier
Vancouver
Reg. Vice-Pres.

Mrs. M. Chesley
Toronto
Nat. Vice-Pres.

FOR ZIONIST ACTION INSTEAD OF TALK

FOR ZIONIST COMMITMENT INSTEAD OF LIP-SERVICE

FOR A MEANINGFUL ZIONIST PROGRAM GUARANTEEING JEWISH UNITY AND JEWISH SURVIVAL

M. Dalfen
Montreal
Mishmeret

Mrs. L. Goldfarb
Halifax
Hon. Pres.

Mrs. B. Diena
Ottawa
Counc. Pres.

Ph. Kravetsky
Winnipeg
Reg. Vice-Pres.

VOTE THE UNITED MIZRACHI LIST

on Zionist Election Day, Sunday, November 21st, 1971

ארץ ישראל לעם ישראל על פי תורת ישראל

Mrs. I. Tighter
Vancouver
Counc. Pres.

Rabbi A. Postone
Calgary
Reg. Vice-Pres.

Mrs. S. Slutsky
Edmonton
Counc. Pres.

Ch. Shilkowsky
Winnipeg
Pres. YMA

Mrs. S. Schloe
Winnipeg
Hon. Pres.

M. Bressler
Winnipeg
Reg. Vice-Pres.

Mrs. L. Perez
Montreal
Francophone Pres.

PICTURE NOT AVAILABLE

H. Medjuck
Halifax
Ex. Board

Jos. Segal
Vancouver
Is. Bond Chmn.

Mrs. E. Cathan
Calgary
Counc. Pres.

Classified Ads

Deadline for classified advertising is Monday, 5 p.m.
Advertisements received on Tuesday will appear in the following issue.

UNITED TRUST

BATHURST–GLENCAIRN - Brand new rancher, $20,000 down, one easy mortgage. 7 room custom built stone front circular driveway, double garage, large living dining rooms, 3 twin size bedrooms, modern kitchen. Extra bedroom or den with walkout to patio. 3 pc. washroom en suite - 2 other washrooms, loads of cupboards in the house. Professionally finished basement, 2 recreation rooms. Steps to all conveniences. Mrs. Solnik, 635-1170.

NEAR NORTHERN YMHA – $30,000 down, custom built most luxurious back split. 4 bedrooms, magnificent entrance hall. Gracious living-dining room. Superb kitchen, panelled den. Entertaining family room with bar. Panelled rec. room, extra guest room. Central air conditioned, double garage. Mrs. Gornowska 635-1170.

BATHURST–SHELBORNE - 5 bedroom huge split level, just $69,500 - lavish decor and loads of expensive built-ins, oak panelled family room, enormous Hollywood kitchen, entertaining size rec. room with wet bar, 3 baths, 2 car garage. Seeing is believing - Mr. Verrall 635-1170.

BATHURST–STEELES Bungalow, $10,000 down, a real gem. 6 exceptional large, elegant rooms, Hollywood style kitchen. Walk-out to balcony from living room. 4th bedroom or den on lower level with separate entrance. Attached garage, broadloom, curtains and drapes are new. This home is too beautiful to describe. Mr. T. Stein 635-1170.

PROPERTIES FOR SALE

FIRST TIME OFFERED
One of the finer homes in upper Forest Hill village. Four spacious bedrooms, 4 bathrooms; huge library; immaculate condition; large family size kitchen with all built-ins; spacious living and dining rooms. This house must be seen. Call Mrs. Collin - 483-4337. PAUL SLAVENS REAL ESTATE LTD. REALTOR.

BATHURST–EGLINTON
$5,000 down. 6 room bungalow plus basement apartment; quiet street; immediate possession. Call Mr. Tuber - 483-4337. PAUL SLAVENS REAL ESTATE LTD. REALTOR.

DOCTOR'S RESIDENCE
Forest Hill. 4 bedroom centre hall plan; main floor den; modern kitchen with all built-in appliances; double garage; many extras. Asking $63,900. Call 483-4337 - Mr. Slavens. PAUL SLAVENS REAL ESTATE LTD. REALTOR.

HOUSE FOR SALE

COMMERCIAL PROPERTY
Lovely house, ideal for doctor or dentist. Space for retail store (approved plan); excellent for a drug store; in a high rise apartment area. 985 Broadview at Mortimer. 463-2696.

LAWRENCE–MARLEE
Spacious eight room house; large living-dining room; modern kitchen; 4 large size bedrooms; den and patio to garden; 4 washrooms. Suitable for large family. $20,000 down. 783-1724.

HALL FOR RENT

STASHOVER SLIPIA CONGREGATION
11 Sultana Avenue
Beautiful, air-conditioned, modern synagogue, and social hall; available for bar mitzvahs and other occasions; seats 120 people; kosher under the supervision of the Religious Committee; 782-3755, 635-1144, 636-9895.

APARTMENT FOR RENT

Bathurst-Lawrence Area
1 or 2 bedroom apartment for rent; reasonable rent; call 781-8102 or 781-3944.

ROOMS FOR RENT

BATHURST–EGLINTON
Bright, large room includes cooking facilities; balcony; suit gentleman or lady; call 783-9004 or 783-0737.

2 rooms, furnished or unfurnished; main floor of bungalow; kitchen privileges; suit 1 or 2 adults. Regina Ave. Call 787-5939.

Comfortable room for refined business lady or student. Dufferin-Eglinton area. Near TTC. Call 783-7467 anytime.

TORONTO OBITUARIES

AXSMITH, MAX – On Oct. 22, late of 9 Forest Ridge Dr.
BERGMAN, SARAH – On Oct. 21, late of 155 Codsell Ave.
COHEN, PAUL – On Oct. 23, late of 375 Bleecker St.
COURT, ROSE – On Oct. 24, late of 3244 Yonge St.
FREEDMAN, REUBEN – On Oct. 18, late of 4 Replin Rd.
GILLER, ISRAZEL – On Oct. 19, late of 98 Lynn Haven Rd.
HUDES, SAMUEL – On Oct. 19, late of 2046 Beatrice St.
KANOOF, ROSE – On Oct. 29, late of 640 Roselawn Ave.
MEDICOFF, FANNY – On Oct. 22, late of 3560 Bathurst St.
MONSHALL, LILI – On Oct. 24, late of 338 Brooke Ave.
SINGER, DR. PAUL – On Oct. 22, late of 8 Hilltop Rd.
TANZER, ANCEL – On Oct. 28, late of 57 Greenbrooke Dr.

COLLEGE MEMORIAL CHAPEL
331 College – 922-0619

ACCOMMODATIONS WANTED

Quiet refined university student, desires room in Jewish home; with two meals if possible. Call 222-6077.

FOR SALE

CONTINENTAL BEDS
$29.95 and up
all sizes up to king size
OAKLAND BEDDING
338 Oakwood Avenue,
Toronto 651-6685
We Always Give You
Instant Delivery

3 oriental rugs from private collection. Tabriz silk, over 100 years old. Kossack, signed and dated, 75 to 80 years old. Kossack, Shiravan Kuba. Call David at 638-6320.

ARTICLES WANTED

Good used fur coats
FURRIERS CLEARANCE COMPANY
3364 Yonge St. – 481-9690.
Syd Shapiro

HELP WANTED

Are you serious enough to earn $1,000 plus part-time per month? No selling involved. For further information call Mr. Raymond Hoshi at 925-2963 from 3 - 6:30 p.m. only

Free room and board in exchange for babysitting and light housekeeping; middle-aged woman preferred; call 783-9626.

Representative/solicitor wanted in Toronto area for Michigan's most respected private Jewish camp. Commission plus campership for your child. Reply to Frederic Stern, Box 220, Ortonville, Michigan – 48462.

TUTORING

Hebrew tutor; private lessons Bathurst-Wilson area. Call after 6 p.m. – 782-2526.

MUSIC INSTRUCTION – Piano and Music theory instruction. Registered and experienced teacher. Mr. A. Padolsky, B.A., Mus. Bach., 70 Beverley St., Toronto, 362-0571.

SERVICES

APOLLO GENERAL CONTRACTOR: Alterations, additions and repairs for commercial, industrial and residential. Free estimates. Call 782-0694.

PAINTER-DECORATOR
Experienced - Reasonable
indoor or outdoor
Call 466-5208

Registered masseuse, European cosmetologist. Manicures; pedicures; facials, massage and sauna. Also at customers home. Call Mrs. Parvainen 924-3022 days. Between 6 and 8 p.m. 463-3415.

All plumbing repairs and service by experienced plumber. Also new jobs. 24 hour service. Call 638-2781.

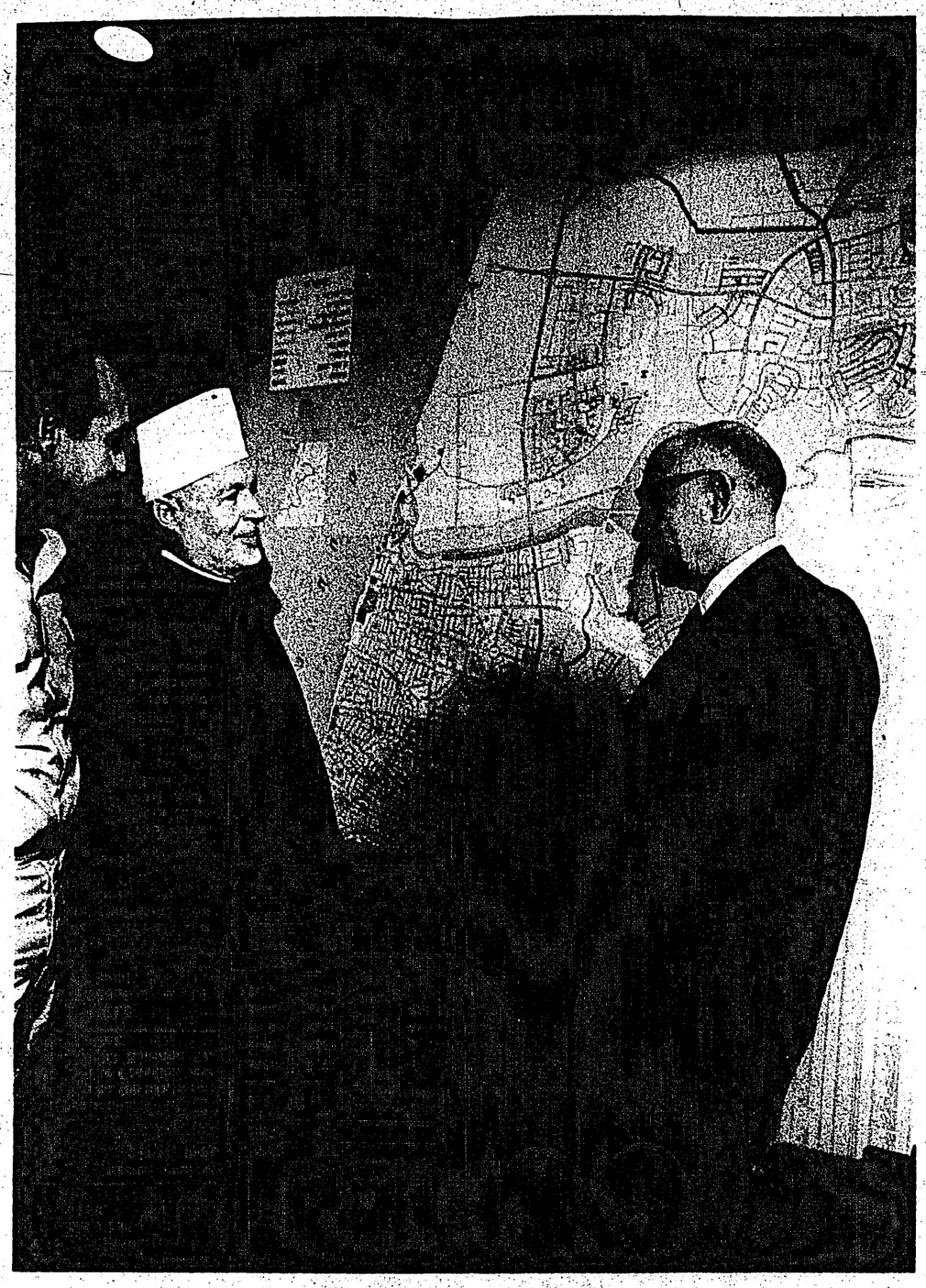
MOVING?
Best rates–Best service (Pianos, store fixtures a specialty) Call Sam 762-3426.

FOR PLASTERING REPAIRS call Sam Kamin, specializing in alterations; free estimates.
787-6007

For all occasions
give the gift of life
by planting trees in Israel

TORONTO	781-5515
HAMILTON	527-7385
WINDSOR	254-7558

call Jewish National Fund
All contributions are income tax deductible



East meets west. The mayor of Hebron, Sheikh Muhammad Ali Ja'abari meets the Mayor of Tel Aviv, Yehoshua Rabinowvitz at the Mayor's office in Tel Aviv.

PERSONAL

ATTENTION LADIES AND GENTLEMEN who wish to find suitable marriage partners or friends. Mrs. Fren has well qualified people to help you and has been serving the community for many years. Call 532-4207 or write 1175 Bay Street.

Confidential introductions service for ladies and gentlemen. Call 226-3160.

Intelligent, attractive widow, 52, would like to meet man, up to 58, with reasonable income, object marriage. Also have occupation that will allow contribution to full life. Reply Box 3650, The Canadian Jewish News, 3433 Bathurst St., Toronto 19, Ont.

SINGLE,
Separated, Widowed or Divorced and looking for the Right types for Dating or Marriage? Try the Computer. It Scientifically Assesses and matches each individual with the best potentials who are compatible in Character, Ideals, Philosophy and Interests. Not a "Lonely Hearts" club and therefore not advisable for the very shy or those with other emotional problems. For Rational, Intelligent individuals of ALL ages, occupations, Races and Religions. We have different programs GUARANTEEING Regular Dates and/or Marriage or Money Refunds. Costs only pennies a day. In actual computer time, it takes only minutes to find compatible dates for most individuals. Computer Dating eliminates the indignities, frustrations and time required and other problems inherent in the usual methods of meeting and dating. We have many customer references as proof of past performance. For further information, write or phone:
CUPID Computer Dating Service, 237-17 Queen St. East, Dept. CJN, Toronto. 364-0094

True love is the beauty of life. Find it through Romantica Matrimonial and Dating Service. Call 920-3694.

Middle-aged lady from Israel going back first part of November; seeks company. Call 364-3165 or 781-0132.

Refined, personable, attractive single lady, 5 ft. 5 1/2", 134 lbs. wishes to meet sincere, responsible gentleman. Reply Box 3654, The Canadian Jewish News, 3433 Bathurst St., Toronto 19, Ont.

SUBSCRIBE TO THE CANADIAN JEWISH NEWS
PHONE 789–1895

MUSIC INSTRUCTION

MAURICE TURK, teacher of violin, accordion, and guitar for beginners, homes visited; instruments for rent; 535-8843. 318 Rusholme Road.

Forest Square

6200 BATHURST AT STEELES
JUST A FEW
1-2-3 BEDROOM SUITES
NOW AVAILABLE

Individual Heat Control
Recreational Facilities
Swimming pool
Men and women's saunas
Equipped gym rooms
Cable T.V. included
Hydro Included
2 Shopping Centres
Subway Bus at Door
Parklike Setting

Open for Your Inspection
226-2333 485-1193 OFFICE

UNVEILING

The unveiling of a monument to the memory of the late ABRAHAM WILCHFORT, beloved husband of Ottilie Wilchfort, loving father of David and Isaac, devoted grandfather and dear brother of Mrs. Lonka Rinde will take place on Sunday, October 31, 1971 at 10:30 a.m., Beth Tzedec Memorial Park, Bathurst and Drewry. Friends and relatives are asked to attend.

5950 Bathurst St.
ABOVE FINCH
Now Under
New Management
1 BEDROOM FROM $146
2 BEDROOM FROM $170
(SOME WITH 2 BATHS)
3 BEDROOM FROM $195
MERIDIAN HAS RENOVATED ENTIRE BLDG.
630-7294
MEMBER OF U.D.I.
The Meridian Group

CITY OF TORONTO - PUBLIC NOTICE

CHANGE TO STANDARD TIME
SUNDAY, OCTOBER 31, 1971

As directed by City Council a proclamation was issued requesting citizens to observe a period of daylight saving from the 25th day of April until the 31st day of October, 1971, therefore, citizens are now requested to set back their clocks and watches one hour.

AT 2 O'CLOCK A.M. On
SUNDAY, OCTOBER 31ST

William Dennison,
Mayor.

SAM FIRESTONE
EXCLUSIVE CATERER FOR:

B'NAI ISRAEL BETH DAVID SYNAGOGUE	SHAAREI SHOMAYIM SYNAGOGUE
55 YEOMANS ROAD, DOWNSVIEW	470 GLENCAIRN AVE. W., TORONTO
633-5500 or 221-6329	789-3213 or 221-6329

Strictly Kosher Under the Supervision of the Canadian Jewish Congress
Inquiries from Members & Non-members welcomed.

DYED WALL TO WALL CARPETS
and loose rugs at home or office
REFERENCES
DYE SERVICE -- 533-2367

יידיש פעסטיוואל
YIDDISH FESTIVAL '71

NOVEMBER 5–6–7

FRIDAY, NOVEMBER 5, 8:25 p.m.
HOLY BLOSSOM TEMPLE – 1950 Bathurst St.
Oneg Shabbat
PROFESSOR EUGENE ORENSTEIN
PROFESSOR OF YIDDISH LITERATURE, McGILL UNIVERSITY
SISTER MARIE NOELLE DE ZION
WRITER AND LECTURER
Cantor Sheldon F. Merel and Temple Singers
ADMISSION FREE

SATURDAY, NOVEMBER 6, 8:30 p.m.
LAWRENCE PARK COLLEGIATE – 125 Chesterworth Drive
(East of Avenue Rd., S. of Lawrence)
A Unique Evening of Yiddish Song and Dance
A NEW MUSICAL —
"ISH CHASSID HAYA"
(ONCE THERE WAS A CHASSID)
MONTREAL YIDDISH DRAMA GROUP
DORA WASSERMAN, Director ELI RUBINSTEIN, Musical Director
Tickets Call 363-7190
General Admission $2.50
Students $1.50

SUNDAY, NOVEMBER 7, 11:00 a.m.
NORTHERN Y.M.-Y.W.H.A. – 4588 Bathurst St.
Workshop in Yiddish Drama
by DORA WASSERMAN and members of Yiddish Drama Group
Brunch $1.00

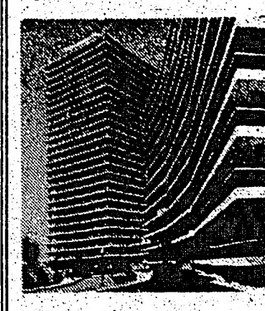
SUNDAY, NOVEMBER 7, 8:30 p.m.
Associated Hebrew School Auditorium – 3630 Bathurst St.
Yiddish Cultural Evening
Guest Soloist: BORIS GREISDORF Concert Artist in a recital of Yiddish songs
HADASSAH CHOIR — Conductor Esther Ghen-Firestone
J. Kligman, Peretz Miransky, Aaron Feiner, Rabbi I. Witty
Tickets at door
Admission $1.50

Sponsored by COMMITTEE FOR YIDDISH-CANADIAN JEWISH CONGRESS

the definitive condominium homes development
FOREST HILLS
NORTH YORK'S
FINEST CONDOMINIUM COMMUNITY

60 acres of garden community

Owner's suite & en suite bath



Huge indoor-outdoor terraces

elegant living & dining rooms

Imagine yourself living in a large apartment. Home designed like a house, with a foyer, two guest closets, a large kitchen with a window and plenty of cabinets, your own private laundry area . . . plus a big formal living room and dining room large enough to seat 10. Add your own indoor parking space, adjacent to a luxurious lobby . . . all in a distinctively designed elevator building that overlooks a "pollution free" 300 acre conservation park and 50 acre man-made lake. All this plus the luxury of air conditioning, 24 hour Security guard service, steps to 40 specialty shops, direct bus to subway and houses of worship.

2 bedrooms, 2 baths, over 1,250 sq. ft. from $28,950!
3 bedrooms, 2 baths from $34,950. 10% down — easy financing for balance.

Hard to believe? See for yourself — we're located on the west side of Bathurst St. half way between Finch & Steeles, or Phone 630-9931.

the definitive condominium homes development
FOREST HILLS
An "All Electric" Project—By Peel-Elder Ltd.
Display Suites Open daily 10 a.m.-9 p.m.—Weekends 10 a.m.-7 p.m.

Living

Saskatchewan memories or how to start a Jewish cemetary

by Clara Lander

Of course, the real experts on this subject are not necessarily Jews. But how do you start a Jewish cemetery if you are a Jew, and the warden of the Prince Albert Jail phones to say that a Jewish prisoner has just died, begging with his final breath to be buried in a Jewish cemetery!

"Well," says my father in his heavy Latvian accent, "there is no Jewish cemetery in Prince Albert yet. Otherwise I would be glad to help you out."

"It's not me but him you have to help out," says the warden.

"Well," says my father, "the closest Jewish cemetery I know about is in Saskatoon. But the trains are not running there this week. They haven't cleared the tracks from the last blizzard yet."

"Do you think," asks the warden, "we could get him through by horse and sleigh?"

"I'll phone the livery stables," says my father.

The livery stables say yes, they will do it for $50 plus the driver's hotel expenses, providing a relative accompanies the body to Saskatoon. So the warden contacts the widow, a Swedish lady, and she sets off with the driver, the body, and the horse and sleigh. They finally get to Saskatoon, 120 miles later, where the widow and the driver spend the night together at the Barry Hotel, a contingency occasioned no doubt by the shortage of rooms resulting from the general breakdown in railway and other communications. And the next day the prisoner was buried, as he had requested, in a Jewish cemetery.

The winter was hardly over when my brother Sammy caught diphtheria. I knew he must be very sick, for he lay in my parents' bed in that big corner bedroom overlooking the Saskatchewan River Valley. They wouldn't let me into the room, so I stood at the door and waved to him and he to me until one morning he didn't wave back. My father picked him up and carried him around and around the room, while my mother stood wringing her hands and crying.

Then the doctor came and gave my mother a needle, and threatened to give me one too if I didn't stop screaming. Then a man came with some boards, nails, a hammer and a saw. Then the Jewish people came to sit with my parents, and some English neighbors too. My mother rocked back and forth on the black leather couch, saying "Vey eez meer! Vey eez meer!" to the Jewish people, and "Poor soul! Poor soul!" to the English people.

"What's a soul?" I asked the English people, since it was obviously an English word. But they didn't seem to know quite what it was either. So I went upstairs to Sammy's room to see what all the banging and sawing was about. Sammy was still asleep, but the man who was banging and sawing straightened up, and looked a little ashamed as if I had caught him doing something wrong. "Hello there," he said. But at that moment someone whisked me away, and the next time I saw the carpenter he was carrying the wooden box down the stairs, through the hall, and into a waiting car. Yes, they buried Sammy too in the Saskatoon cemetery sending him by rail, for by this time the trains were running again.

After that my father called a meeting of the whole Jewish community - grandfathers, grandmothers, fathers, mothers, but no kids. And he said they had to organize a Chevra Kadishe. So who objected? The two grandmothers. They said that the younger congregants were merely trying to rid themselves of the old and that the cemetery was just an open invitation to death. The majority prevailed, however, in favor of a Chevra Kadishe, for my father was very democratic, as long as he was running a meeting. So they elected their first president, a man called Phil the Auctioneer. And who was the first man to be buried in the Prince Albert Jewish Cemetery? You guessed it: Phil the Auctioneer. He died of a heart attack - the aftermath of a heavy cold.

The next president really elected himself, because nobody else wanted the job. He didn't want it either, but he was an awfully good sport, the life of every party. But within three months even he, Weiner the Cattlebuyer, was dead - of a ruptured appendix, I believe.

After that there was no way anyone would take the presidency. So my father called a secret meeting - just the 18 men of the community, no women, and no kids again. And he swore these men to a vow of silence, saying that he himself would be president on condition that no man would divulge to wife, sister, mother, or mother-in-law, who the new president of the Chevra Kadishe really was. And they kept that secret for five years, until my father himself took ill. Then the nurses couldn't get the Jewish men of the community out of the hospital corridors. So my father called them all into his room and warned them that if they did not clear the corridors he might never get a linoleum contract with the Holy Family Hospital again. Besides, he said, the time had come for he himself to reveal the secret of the presidency since the jinx had already been broken by five or six burials in the intervening years.

One of these was the burial of my grandfather which took place, with the whole community present, at midnight, because we had to wait for the 10:30 p.m. train bringing my Uncle Arthur from Churchbridge, Sask. I always considered the timing of that burial somewhat macabre, if not barbaric, until I learned, some years later, that Sir Frances Walsingham, the father-in-law of Sir Philip Sidney, had been buried also at midnight but secretly, so that creditors would not snatch the body. Then I didn't feel so badly about my grandfather. At least he left no creditors, not even the Chevra Kadishe, of which he was a paid-up member.

I realize now that I have told you more **why** you start a Jewish cemetery rather than **how. How** is really quite simple. You go to the City Hall and they give you free a grant of land next to the Christian cemetery on the top of the highest hill. Then you phone the Chief Rabbi of Winnipeg what to do next. But he is away officiating at a ceremony in some inaccessible Manitoba hamlet. So then you phone the Rabbi of the nearest Ontario town which has a Rabbi, and he tells you to kill a rooster and bury it in the cemetery, in order to cleanse the ground of evil spirits, the body of the rooster becoming thus the sole habitation of the Evil One Himself. If you do not like this answer - and my father certainly did not - you phone the Rabbi of the next Ontario town which has a Rabbi and he tells you to buy a tallis, tephilim, and a prayerbook first - before you bury anything or anyone else. And if that answer sounds more reasonable to you, that's how you start a Jewish cemetery.

Tragic tale of Soviet mother and child

A tiny raven-haired woman wept bitter tears in Atlanta, Georgia last Sunday, pleading to the world to give her year-old son his rightful father and for her a husband.

Pretty Rita Gluzman unfolded the tragedy of her married life before the final session of a Young Leadership Conference in the Southeastern Region of the American UJA.

She begged the group to take home her story and expose it on many levels in order that world opinion could bring pressures to bear against the Russian immigration policy which has left her stranded in Israel with the child her husband has never evsn seen.

Her husband, Yaacob Gluzman, meanwhile is stranded in the Ukraine where he is laboriously eking out an existence as a carpenter. He is a university trained biologist but under current policy cannot pursue his professional career because of his desire to leave Russia and go to Israel.

The slim tragic figure had herself left the child, Ilan, in the care of her parents in order that she could, come to America and hopefully through the Jewish community whip up sympathy and understanding so that world opinion would eventually rectify the injustice she feels she is now experiencing because of her Jewishness.

Born in Chernovty, capital of Eukovenu, she was brought up in a community of nearly 50,000 Jews.

"My feeling of Jewishness," she notes, "comes solely from my buba and zeida and of course from my parents."

Despite the number of Jews of Chernovty and there may be more Jews there than non-Jews, no Jew is permitted to attend the university which is in the city. Only the Ukraines can attend, she reports.

She and her prospective husband were in the same class for three years before he went to Moscow University and she to Gorky University. She is a graduate chemist.

"I spoke with him only yesterday," she cried. He told of going to Moscow and learning that his appeal on the turning down of his request for immigration has been denied.

Now it will be another year before he can reapply. Then perhaps another six months before a decision need be made. If it is turned down again, then another two weeks for an appeal and again endless delays.

That the decision could eventually be "never" drives her to distraction and almost to hysteria, filling her with horror.

But the courage of youth and hope of facing what could be keeps her going with an inspired source of energy and inspiration she manages to share with audiences and with persons on a one-to-one basis.

Actually her parents had wanted to leave Russia for Israel as early as 1948 and had made application for passport visas.

But the Russians quickly closed the borders against the possibility of any immigration.

The most terrifying period in her parents' lives came under Stalin, she revealed, when the gates of anti-Semitism were again opened.

Her father was jailed, charged with economic crimes against the state.

He received a three-year sentence, which in Russia is practically an exoneration.

He became desperately ill in his cell and the authorities released him prematurely fearing he would not survive.

The state of his health may be one reason why his nearly two-decades old application to leave was eventually okayed.

The favorable action provided visas for parents and family - but not for Yaacov, whom Rita had in the meantime married.

Rita by now was pregnant and reluctant to leave without her husband. An official had aroused false hope by suggesting that once out of the country, the fact of reunion with wife and child could be an additional incentive.

So far this has not proved to be the case and Rita is prepared to stump the country, appearing on lecture platforms and on radio and television in order to arouse sympathy in favor of the release of her husband.

"Help us to get papa back," she pleaded with the young Jewish leaders and the Atlanta and other communal leaders and workers who had gathered for the conference. Give a father to my child."

Readers who wish to aid in the battle can write the Soviet Embassy in Ottawa, U Thant at the United Nations, members of parliament, senators and others who have a part in creating opinion.

Mrs. Gluzman's address when she returns to Israel is 15 Chernikhovsky St., Apt. 5, Natania, Israel.

Her husband's address is 4 Karl Marx St., Khotin, Ukr., SSR, USSR.

Kibbutz provides kosher TV dinners

by Nechemia Meyers

Until very recently, our Orthodox relatives would not have dinner at our home; our kitchen was simply not kosher enough for them. But now, thanks to some timely assistance from kibbutz Hafetz Haim, they stay for dinner.

Hafetz Haim, an ultra-Orthodox settlement south of Tel Aviv, is providing us and other Israeli families with a choice of 15 different deep-frozen TV dinners, which are eaten directly from a foil tray with disposable plastic utensils. The kibbutz-packaged meals are not only strictly kosher, but also relatively inexpensive. The latter factor has prompted numerous factories to close down their kitchens and serve employees TV dinners. In addition, Hafetz Haim maintains a branch at Lydda Airport to supply international airlines, and is negotiating for the sale of its products to North American and European supermarkets.

Many Israeli kosher products, like that famous New York bread, are bought and enjoyed by people with little concern for Jewish dietary laws. For example the Osem Company of Bnei Brak, a predominantly religious Tel Aviv suburb, exports large quantities of its packaged soup and baked goods to Austria and Sweden, where Jews are few and far between. Even the Vatican buys Osem soup cubes because, as a church official put it, "we know that kosher means hygiene."

TV dinners and other convenience foods are quite a new feature on the local scene, their introduction coinciding with a general rise in living standards. Only in the last few years have supermarkets installed frozen food cabinets with a selection of a half-dozen vegetables, frozen orange juice and a few specialty items like pancakes, waffles and pizzas. This doesn't yet put Israel in a Canadian-style "ice age," but the direction is clear. The same trend is reflected in refrigerator sales: purchasers are no longer satisfied, as they were not long ago, with a storage capacity of seven or eight cubic feet; now they demand 15 cubic feet models with a separate deep freeze unit.

Israelis have also followed Canadians into the weight-watching era. Local shops offer a considerable range of low-cal and no-cal products, and Tel Aviv matrons, like their Toronto counterparts, eagerly swap intelligence on the latest "miracle diets."

But those who cannot forego traditional Jewish foods find it hard to keep their weight down. Neither the chicken soup and cholent of Eastern Europe, nor the humus and tehina of the Middle East, will make them any thinner.

There is, however, one comfort: they can gain weight without exerting themselves. Chicken soup and cholent, humus and tehina are all available in small, colorful packages. The housewive has only to add water, toss away her diet chart, and enjoy a plate full of convenient, kosher calories.

Maurice TURK and Orchestra Featuring ALAN KABEL
318 RUSHOLME RD. Toronto
Phone: 535-8843
(Also teacher of violin & accordion for beginners. Homes visited.)

FAMOUS STUDIO
Fine Camera Portraits By Appointment Weddings or Bar-Mitzvahs in Movies, Candids.
Gordon Mendly
U.S. & CANADIAN AWARDS
789-5272
3415 Bathurst St. (at Melrose Toronto 19

WE BUY AND SELL ISRAEL GOVERNMENT BONDS
INQUIRIES INVITED
FRIEDBERG & CO. LTD.
COMMODITY BROKERS
37 King Street E. Toronto
864-1195

You Can Be Proud of any Affair - If it's at the
NEW MURRAY HOUSE
1301 STEELES AVE. W. - 636-0390
Serving the Finest Foods in Toronto
Free Parking for Over 500 Cars
Chapel Available for Wedding Ceremonies
You'll Enjoy Our Strictly Kosher Catering
Under The Supervision of RABBI DAVID OCHS
Book Early - Avoid Disappointment

TORONTO HADASSAH BAZAAR
WEDNESDAY, NOVEMBER 3RD
Automotive Building, C.N.E. 9:30 a.m. to midnight
Admission $1.00 — Pre-school children free
Special Hourly GO Train Stop
2 Grand Door Prizes — Free Gifts — Bargains Galore
Restaurants — Bingo — Fashion Shows — Hobby Shop
Motor Show — Mammoth Sports Centre

K Kalmen Greenspan & Sons
STANDS FOR KOSHER, FOR QUALITY, IN THE BEST KALMEN GREENSPAN TRADITION
170 BRUNSWICK (AT HARBORD)
TORONTO 924-3338
Citywide delivery
FOR 50 YEARS TORONTO'S FINEST STRICTLY KOSHER MEAT MARKET
ALL MEATS AND POULTRY MADE KOSHER; SOAKED, SALTED AND WASHED
All Greenspan Meats, Poultry and Delicatessen Products are under the strict supervision of Rabbi Abraham A. Price. All our poultry bear the special identification metal tags of Kashruth. All meats government inspected.

PRESCRIPTIONS
SHOPPERS DRUG MART

ZUCHTER'S
Take-out catering service strictly kosher
Under the Supervision of the Rabbinical Vaad Hakashrut Orthodox Division, Canadian Jewish Congress
COCKTAIL PARTIES
BUFFET
COMPLETE DINNERS
789-5397

Entertainment

Canadian history emphasizes "people at top"

book review

by Michael R. Marrus

Stuart E. Rosenberg
The Jewish Community in Canada
Volume 2 - In the Midst of Freedom

The dominant note in Rabbi Stuart E. Rosenberg's new volume on the history of the Jewish community in Canada is one of success. Canada, it is clear, has been "good for the Jews." How, indeed, could it be otherwise, with all those Jewish hockey players, movie directors, law professors, track stars, song writers, aldermen and (did you know?) a Jewish weatherman? Almost half of this book is devoted to an enthusiastic celebration of Canadian Jews who have "made it" in a big way.

And in the other half, ostensibly devoted to a description of the Canadian Jewish community today, the reader who wants an intelligible picture will have to pick his way painfully over pages dense with the names of the famous and the distinguished.

Richly illustrated, the book is filled with photographs of important Jews in many different poses; there are also pictures of a kosher butcher shop (did you know that "kosher food plays a key role in the life-style of the Jewish home"?), women doctoral students in Israel, a basketball game at the YMHA, and many other such fascinating subjects.

And in an appendix, appearing now for the first time in the English language, there are selections from letters written by David Ben Gurion to his wife in 1918, from an army training camp in Windsor, Nova Scotia. Nova Scotia yet? (Persistent readers will also find several other Canadian and American cities mentioned by Ben Gurion, plus a comment or two on army meals and the local, Canadian YMCA).

Here and there, almost forlorn among the distinguished men and women who jostle for attention, there is a stab at analysis, and even some thoughtful insights. One can wish that these had been given more time - but the theme of the successful soon resumes and carries the reader away.

If all of this is disappointing, it is surely because it is obvious (and the best parts of the book make it even more obvious) that there is a genuine story to be told about Canadian Jewry. In order to tell this story, however, writers will have to shed the tendency to chronicle the people who have clambered to the top, however worthy they may be, and engage in the much more difficult, time-consuming and painstaking process of historical research. History writing has long since turned away from the slavish devotion to the men at the top, and the reading public has learned a great deal from this; in the field of Jewish history as much as any other this kind of name dropping ought by now to seem hopelessly old-fashioned.

It is recognized, however, that for many people this is not the case. There are presumably many Jews who want to read a few scraps of information about Jews who have "made it", and it is perhaps worthwhile to spend some time getting the record of Jewish "contributions" to Canadian life straight. Yet when the honor roll rolls on, drowning out the rest with its noisy celebration of the people who get their names in the papers, a valuable sense of proportion is lost. When Jews become important to be mentioned, not because of the quality of their Jewishness, and without a serious evaluation of the quality of their success, the richness of history is sadly diminished.

"Creeps" presented by factory theatre

theater review

by Jeniva Berger

When David Freeman's play **Creeps** opened at the Factory Theatre Lab last year, it presented a bitingly incisive picture of the lifestyles of five handicapped men who have gathered in the men's washroom of a government supported institution to mull over their problems. Freeman, being a spastic himself, gave the play a realistic honesty which combined humor with pathos, and good craftsmanship with good theatre; qualities not easily come by with the birth pangs of a first play.

Much of the credit then went to William Glassco for his astute direction, and much of the credit now, again goes to Mr. Glassco for choosing **Creeps** as the maiden production of his brand new experimental theatre **Tarragon**, as well as working extensively with Freeman on a re-written version of his drama. Glassco's theatre will be devoted to productions of original Canadian plays, and that enough is cause for congratulations, but further credit must be given to this young producer-director for seeing to it that Freeman's play did not go the way of so many that strike sparks in the underground circuit but merely remain 'potentially' good. While originality is welcomed in these theatres, development is too often roadblocked by lack of time, money, and professional people who can work with new plays and playwrights over a period of time.

The weak spots in Freeman's play have been successfully re-worked throughout the summer months, and while there still remain a few kinks in this new production, the faults are minor ones. Freeman has tightened much of the dialogue between the men, clarified the fantasy sequences, and changed the ending, too gratuitous and slick before, to a more human and believable finish.

The story still revolves around one man, a talented artist, who has made the momentous decision of leaving the institution where he and the others have been patronized by 'well-meaning' social service workers and charitable organizations into a life of frustration and eventual begetation. **Bitterness**, apathy, self-denunciation, sexual fantasies, and mindless cruelty toward one another have taken the place of self-fulfillment. Hostile toward the outside world, yet fearful of its prejudices, the men have retreated so far that there is little hope of re-involvement.

Their 'bull session' in the dingy washroom is the setting for Freeman's play, and their crude arguments and relationships with each other, the heart of the matter.

Most of the fine original cast remain intact; Victor Sutton, Frank Moore, Steve Whistance-Smith, Len Sedun, and Robert Coltri play the men who are in various stages of physical impairment with superb control and insight. They're ably supported by Josephine Smith as the crass Forelady, and Richard M. Davidson as the Supervisor.

Freeman's next play **Battering Ram** will be given a first showing this coming winter, but in the meantime it's worth a trip to William Glassco's new **Tarragon Theatre** to see one of the most significant Canadian plays to come along in years.

FREE RIDE

Theatre Passe Muraille, one of the staunchest supporters of improvised theatre in the city, has come up with a humorous and often enlightening work to start their season called **Free Ride.** Director Paul Thompson and actor Larry Mollin hitchhiked across Canada this summer to gather material for a short free form play about what happens to Canadian youth when they pack up their gear and take to the highways.

The situations, having been re-worked and put into vignettes by a group of young actors under Thompson's direction, loosely trace the adventures of two Jewish boys, Mendel and Les, as they thumb their way from Toronto to Vancouver's rainy shores. The establishment squares and nuts and nice guys and other kids they meet along the way provide the fuel for some amusing and sometimes touching tales, and Thompson's inventive use of his actors (they portray everything from Volkswagens to Wawa, Ont.) never seem to strain the credibility.

Of the cast of six, most perform in the 'naturalistic' style, which generally means untrained, but give the right credence and 'feel' to this production. Especially noteworthy is Saul Rubinek, one of Passe Muraille's better actors, who has a fine sense of timing and good grasp of the nuances which make a simple response a comedic delight.

Pictured here from left to right are Josephine Smith, Victor Sutton, Len Sedun, Steve Whistance-Smith, Frank Moore, Robert Coltri

Artist deplores lack of sensuality

the galleries

by Linda Shapiro

Salvador Dali once said: "I live and my art is a by-product of my living." So it is with Ivan Fainmel, sculptor and painter.

I met Ivan at a party. He had instant charisma, vitality, warmth and an expensive ring on every finger. And as I deliberately overheard him talking with three psychiatrists about the appalling conditions of the steam baths in Turkey, the lack of sensuality in Canadian life and art, and why he consented to have a one-man show four doors down from the Noshery . . . I knew I just had to talk with this man.

The next day, I interviewed him at his studio at 602 Markham Street. His studio . . . imagine mating a 19th century bordello with the set from Wuthering Heights! Complete with harsicord music in the background, a mink lampshade, velvet throws, and a diefenbachia plant (??? Help!) in the lattice bay window . . . a real audio-visual orgy! Just as we began to talk, the telephone rang. It was an art collector from Montreal who had flown in to get first crack at a newly completed **Lovers in Lignum Vitae.**

This magnificent three foot wood carving, as well as his other smaller and larger sculptures, is the embodiment of a glorious sensuality - which is always tasteful, never pornographic. Ivan Fainmel possesses prolific versatility as a craftsman, as seen by his marbles, woods, bronzes, oils, lithos and engravings . . . but always the theme is the same: sensuality. His figures proclaim the forgotten physical joys and contorting in dynamic ecstasy. His men are muscular Adonises, his women are tantalizing voluptuaries. The metal, wood, marble have become vibrating flesh, and you can't look without wanting to get involved.

His paintings, on the other hand, have an almost other-worldly, fantasy quality about them. His light tapestry strokes, reminiscent of the dream-like quality of Watteau, make the eye float just a fraction of an inch off the form. This slight visual manipulation creates many intricate glitterings of color. It's as though you really know that you're into the painting, but you just can't explain how you got there.

In his **Aspects of Life** series, he has poignantly conceptualized Love, Alienation, Rejection, Competition. His **Mother and Children** series is an immediate love at first sight! His children are all little round cherubs and his mothers are reservoirs of strength and love. He has also spent two and one-half years working on a **Passover Feast** or **Last Supper** series. Because of his insistence on historically accurate detail, he has done extensive research into Christianity's indebtedness and dependence upon Jewish religious symbols. He is intensely dedicated to his work and to the thorough exploration of his subject matter, yet he never becomes pedantic or tedious.

Thus, in his approach to his work and to his life, he is both a "heavyweight" and a "lightweight," always managing to maintain a sane equilibrium between life and art. He is flamboyant, child-like and vital, yet scholarly, concerned and sensitive. He knows everybody, speaks 11 languages, has travelled extensively and has just returned from spending four months in Turkey. He has contributed his works to many charitable organizations such as the Inner City Angels, the Pioneer Women and Hadassah Chapters. He lectures at the Three Schools of Art, as well as high schools, colleges and various fund raising functions.

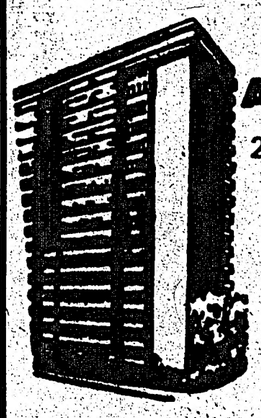
In both his life style and his art style, he has the courage to always be himself. Ivan Fainmel is not a grey Canadian, but rather a colorful New York-born, Montreal-raised, European-trained, Yiddish artist who has fallen in love with Toronto and has completely devoted himself to the exploration and to the portrayal of pure sensuality in all its overt and covert manifestations, while at the same time, maintaining his balance, charm, and sensitivity.

The phone rang again. He was off to a customer's home for a dinner party. As I watched he put all his rings on his fingers, piloted me out the door, muttering, "maybe some day I'll sculpt you."

PARNES CLOTHING
706 QUEEN ST. W.
EM. 6-2025
- Men's Suits, Coats, Tuxedos, Dinner Jackets and University Blazers Made to Measure with your cloth or ours
- Order now
- Fully Guaranteed

MURRAY ALTER & his ORCHESTRA
RU 2-3931 223-1427

LA DORELLE APARTMENTS
1 CANYON AVENUE
BATHURST - SHEPPARD AREA
635-1664 or 789-2945

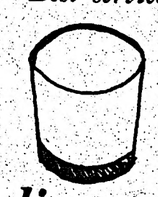


Available
2 BEDROOM
(exceptionally large suite, (2 bathrooms)
2 BEDROOM
(1 bathroom)
Hydro Included. Beautiful Elevated Swimming Pool; Lockers

'JUDAISM & CHRISTIANITY'
6 weekly lectures in dialogue by
Rabbi Dr. Sol Tanenzapf, York University
The Rev. Solomon A. Nigosian, York University
Every Thursday, 9 p.m. beginning
NOVEMBER 4
1st lecture "Age of Origins"
Adath Israel Congregation
37 Southbourne Ave.
Downsview, Ontario
635-5340

Getting Married?
Let us plan your reception. We offer excellent cuisine and service with a smile. Our Happy Catering People will make your wedding day a memorable occasion for all. For Wedding Parties of 10 to 1,000.
call catering
Seaway Hotel & Towers
Lakeshore Blvd. W. at Windermere
763-4521
OR
Seaway Beverly Hills Motor Hotel
1677 Wilson Avenue
249-8171

VERY SOON
So Lucky Fried Chicken SHOP
GRAND OPENING SPECIAL
Newest store in this area
Highest quality
Lowest prices
Best service



997 Eglinton Ave. W.
Telephone 789-1804
Two Line Service

Entertainment

film review

Horsethief romance implausible

by Larry Anklewicz

A Jewish boy who steals horses for a living? Is it possible that there could be such a thing?

Not only is it possible, but Jewish horse-thieves and a Jewish prostitute are the major characters in the new movie, **Romance of a Horsethief**, which opened in Toronto last week at the Capitol.

This is not the type of movie everyone will want to see. It is a farcical comedy built around an implausible story. To this movie-goer, it appeared that the producers of this film were attempting to cash in on the recent trend towards Jewish characters and themes, and perhaps wanted to capture some of the overflow business **Fiddler on the Roof** is sure to generate once it opens.

The story is set in a small Jewish shtetl in Poland, by the name of Milava, located near the German border. The time is 1904, when Poland formed part of the Russian Empire.

The Jews at that time had to make a living as best they could and one way was to steal horses in Poland and sell them to a dealer from Germany.

The Jews are larger than life caricatures, continually outwitting the plodding Cossacks, and even beating them in a contest of horsemanship. Although the story is not very believable and much of the comedy is grossly exaggerated and old hat, many of the scenes are very funny and entertaining.

One such scene shows the Cossack chief, Yul Brynner, being distracted by Lainie Kazan, who plays the madam of a bawdy house, while several stolen horses are led down a stairway and out of the house, right behind the back of the Cossack chief.

Most of the acting is more than adequate for this type of film. David Opatoshu as Shlomi and Eli Wallach as an aging horse-thief, carry most of the acting load and are their competent selves. In addition to his acting role, David Opatoshu also wrote the screenplay.

The hero of the film, Zambele, is played by Oliver Tobias, who does a good job, considering this is the first film in which he has appeared.

Yul Brynner is sometimes difficult to believe as a Cossack officer and Jane Birkin is miscast as the Jewish revolutionary.

Lainie Kazan is also miscast. Not only is her acting poor but it is difficult to imagine a Polish Jew speaking with a Brooklyn accent. This in itself is enough to cause a few laughs.

Only in two scenes does Miss Kazan have the opportunity to show off her true talents - when she sings a song to distract the Cossask officer while the stolen horses are being led out of her house, and when she appears nude to the waist. Miss Kazan may not show much acting ability in this film, but she does prove that she can put most girls in the Playboy centrefold to shame.

The movie's best features are its photography and its musical score. The Yugoslav countryside, where the film was shot, is colorful and pleasant to watch, and the music, composed by Mort Shuman, is melodic and fits in well with the general mood of the film.

New full length musical

The Montreal Yiddish Drama Group will present a new full-length musical which has already won great acclaim in Israel and the United States, **Ish Chassid Haya** (Once there was a Chassid), on Sat., Nov. 5 at 8:30 p.m. at Lawrence Park C.I. This event will be a feature of the Yiddish Festival '71 in Toronto.

A rare treat is in store on this occasion for all lovers of Yiddish theatre, as well as for young people who want to see, hear and enjoy the beauties of Yiddish Chassidic folklore. **Ish Chassic Haya** produced in Israel in Hebrew to capacity audiences in a spectacular two year run, and now being performed in Yiddish, brings to the stage the haunting melodies and the joyful dances of the Chassidic tradition. It is not only delightful entertainment, it is also an uplifting experience, throwing a glimpse into the spiritual meaning of Chassidism, which formed a vital part of our Jewish heritage.

The Montreal Yiddish Drama Group is a unique company of young Canadian actors who take time out of their busy lives to devote themselves to Yiddish theatre.

Professionals, businessmen, students and housewives, parents of young children (among them the associate editor of the Montreal Star), make up the enthusiastic personnel of this unique company.

The group has to its credit many highly successful productions. Recently they were awarded special recognition as the best entry in the ethnic group field at the Dominion Drama Festival at Ottawa.

Dora Wasserman came to Canada in 1949 from Russia, where she studied at the Moscow State Theatre under the famous Shlome Michoels. It was her skill and her unwavering determination that enabled the young group to overcome all obstacles and achieve the acclaim they enjoy today.

One of Quebec's leading actors and directors, Gratien Gelinas, has commented to Mrs. Wasserman: "You are doing for the Yiddish language what I am trying to do for the French."

The group is also fortunate to have as its musical director Eli Rubenstein, a talented young composer who won the J.J. Segal Award in 1971 for musical composition.

Rejects carping criticism

magazines

by Arnold Ages

Moses Cyrus Weiler, writing in the **Reconstructionist** (September 17) about the controversy surrounding the famous Kol Nidre prayer, notes that he failed to make some radical changes in the wording and form of the hymn.

The experience taught him that men's actions are often guided by non-rational motives. The case of the late Benjamin Cardozo is alluded to to illustrate this point.

Cardozo was a member of the Spanish Portuguese Synagogue 'Sherit Yisrael,' but his membership was a nominal one. He never even came on Kol Nidre night.

But the learned judge did "put in one appearance at a general meeting of the Synagogue, since on that occasion there was to be a vote on a paragraph dealing with the right of women to be elected to congregational committees."

"The Judge spoke up against the suggestion, voted against it, and immediately after the vote, left the building."

* * * * *

"There is too much carping criticism of the synagogue, That's the view voiced by Rabbi Balfour Brickner, (**Jewish Spectator**, October).

"It is time to call a moratorium on criticism," he writes, "especially by those critics who are so rich on analysis but so poor on positive programatic suggestions, or who are unable or unwilling to work with people to get them moving.

"I am fed up with the brilliant analysis of armchair sociologists, theologians and philosophers who have never gotten off their seats to 'mix' with those of whom they write so knowingly."

* * * * *

The September issue of the **National Jewish Monthly** features a probing article on the situation in Jerusalem today.

Eliahu Salpeter, the author, reports that while both Jews and Arabs have benefited financially from the city's new status, much animosity, especially among the Arabs, remains.

Among the stumbling blocks to reconciliation is the practice of the Jordanian government in providing subsidies to former Arab officials as an incentive for their non-cooperation with the Israelis.

Significant cultural differences also separate Jew and Arab. An Arab will think nothing of spending 15 minutes talking to an acquaintance he has met on the street. The Jew, in a similar situation, will spend one minute on the amenities and then be on his way. To an Arab, this western curtness is considered rude.

* * * * *

An item in **Publisher's Weekly** (October 4) indicates that the school division of the Association of American Publishers will be meeting shortly with officials of the National Jewish Community Relations Council in New York City.

The meeting will discuss the treatment of Jews in social studies textbooks.

The publishers have invited such figures as historian Solomon Grayzel, and Yeshiva University's professor Sidney Honig to participate in the discussions.

UNITED APPEAL GOAL – $12,850,000

Allocations totalling over $820,000 to the seven Jewish agencies benefitting from the United Appeal campaign currently in progress are as follows:

Council of Jewish Social Service Agencies	$ 32,800
Baycrest Centre for Geriatric Care	144,300
Jewish Family & Child Service	379,500
Jewish Vocational Service	92,290
Toronto Hebrew Re-Establishment Service	23,915
YM & YWHA	134,800
Mothers and Babes Home	13,300

FOR YOUR WEDDING OR BARMITZVAH
ELEGANT CATERING
BY
PETER GRABEN CATERERS
OF
THE SHAAREI TEFILLAH SYNAGOGUE
Under the supervision of
The Canadian Jewish Congress
783—2116 783—2116

IT'S TRUE!
eating isn't everything,
but since we must eat
WHY NOT
GOOD FOOD
*
CHAPMAN'S
Fine Foods & Caterers
1114 EGLINTON AVE W.
780-7306

Town Shoes announces the opening of The Boot Place for Men.

Until now, Town Shoes' reputation for consistent quality and unique styling has been reserved for women's shoes only. Now, at Lawrence Plaza, we are opening a new men's department. THE BOOT PLACE. Here you will be able to find a fine selection of boots, shoes and casuals from Florsheim, Clarks and other fine domestic and imported makers.

at
town shoes
LAWRENCE PLAZA

SCHECHTER'S
CARIBBEAN
Strictly Kosher Hotel Glatt Q
HEATED POOL
$12 daily per person double occupancy Nov. 23 to Dec. 19 12 of 157 rooms INCLUDING MEALS
Strictly Kosher Gourmet Meals. Sugar, Salt & Fat-Free Diets. Completely Air Cond. & Heated. FREE Parking On Premises.
FOR RESERVATIONS PHONE
(305) 531-0061
Or See Your Travel Agent
Entire oceanfront block 37th to 38th St. MIAMI BEACH

Guess who's coming to dinner?
Helen of Troy
1/3 Metaxa
1/3 Troika Vodka
1/3 Orange Juice
Heroic Version. Add ingredients to ice in shaker. Shake briskly but thoroughly mixed and chilled, but not aerated. Strain and serve over shaved ice or straight up. Sip and enjoy. Repeating treatment prudently as needed.
MARVELOUS!
METAXA
*****
BRANDY

The Zionist Organization of Canada
WEEKLY TV PROGRAM
SHALOM

Monday, Nov. 1 - 5:30 to 6:30 – McLean Hunter Cable
Tuesday, Nov. 2 - 5 to 6 p.m. – York Cablevision
Wednesday, Nov. 3 - 8 to 9 p.m. – McLean Hunter Cable
Thursday, Nov. 4 - 7 to 8 p.m. – York Cablevision

This week's feature –
The Hadassah choir and Dr. Hannah Gelber

Please note that our show will be shown on Keeble Cable TV channel 10 Wednesdays from 7 to 8 p.m. Metro Cable TV will telecast our show as of the middle of November on Wednesdays 7 to 8 p.m.

DECEMBER 5, 1971 ANNUAL BANQUET of the Beth Jacob High School and Teachers' College

Travel

· on the wire ·

Abba Eban under fire from Jewish partisans

Jerusalem - Israel's Foreign Minister, Abba Eban, has come under fire from former Jewish resistance and partisan fighters, for comments he made when interviewed recently by David Frost.

Eban then said that he was not interested in whether there were further prosecutions of Nazi war criminals.

"If the laws of countries still punish Nazi crimes I think that shows a very sound consciousness - an educated consciousness. But the fate of individuals really does not interest me, and I do not get any consolation from their punishment," he said.

Eban was strongly criticized by the Jerusalem Post which declared that foreign ministers are not private individuals free to air personal views on public matters which could be made use of by reluctant German and Austrian prosecutors. They could say that even Israel favored the abandonment of further prosecutions.

The Organization of Partisan and Ghetto Fighters called an emergency meeting to protest to the Government about Eban's comments.

ISRAEL WAS NOT INVITED BY SHAH

Jerusalem - The Shah of Iran did not officially invite Israel to the celebrations to mark the 2,500th anniversary of the founding of the Persian Empire.

Iraq was also not invited because of the bitter dispute between the two countries over Persian Gulf rights.

Although Iran had never established formal diplomatic relations with Israel, the Israelis are disappointed that on a major State occasion of a country whose history is bound up in many ways with that of the Jewish people, the Shah did not ignore the rigid policy of cold-shouldering Israel.

It is felt that if he hopes to win support of the Arabs by continuing this policy, he is making the mistake of many other countries who have played the same game.

There were, however, Israelis at the celebrations. A number of Israeli journalists and a group of Israeli professors working in Iran on archeological research were officially invited. Other Israelis working on various projects in the country also received invitations. Israel and Iran have close trading relations, and only this week a leading Israeli glass company signed its largest yet overseas contract with Iran.

KAUNAS CEMETERY DESECRATED

London - The Jewish cemetery in Kaunas (formerly Kovno), was largely destroyed last Friday night, when unknown members of the local Soviet population desecrated 237 graves, smashing the tombstones to pieces, the JCNS East European Correspondent, reports. Between the two world wars Kaunas was the capital of an independent Lithuania. The city's present Jewish population is about 20,000.

MARRIAGE CEREMONY INTERDICTED

Jerusalem - A Melbourne rabbi, who was to have conducted a marriage ceremony between a young Australian Jew and a girl from Israel, discovered at the last moment that the girl, who was born in Poland, was not Jewish. Apparently, although she has a Jewish father, her mother is a non-Jewess. However, an Israeli identity card had been issued to the girl describing her as Jewish.

When the matter was raised with Dr. Yosef Burg, the Israeli Minister of the Interior, he said that neither an Israeli identity card nor any other official document constituted even prima facie evidence of Jewishness.

AMERICAN LIBERAL RABBIS UPSET BY DR. GOLDMANN

London - The Central Conference of American (Liberal) Rabbis will not affiliate to the World Jewish Congress while Dr. Nahum Goldmann remains as WJC president.

This catagoric statement came from Rabbi Joseph B. Glaser, the new executive vice president of the Conference when he was interviewed during a visit he made to London to consult Reform and Liberal leaders in Britain. He left later to visit Israel on a similar mission.

Rabbi Glaser, who took up his post only three months ago, said that a recently reported vote by his Conference against joining the WJC was unanimous.

He said that his reasons, and those of the Conference, were that it was considered that Dr. Goldmann's attitude towards solutions to the problems in the Middle East were detrimental to the well-being of the State of Israel. His attitude to the plight of Soviet Jewry was also detrimental to the well-being of those Jews.

PARCEL BOMB EXPLODES IN BUS

Haifa - A powerful parcel bomb exploded in a bus parked in front of the Central Railway Station in Haifa this week, injuring three people and destroying the vehicle. A number of other vehicles were damaged. Police arrested 114 suspects. The parcel was left on a seat in the bus.

Canadians settle on Lebanon border

by Steven Maurice

Reprinted from the Jerusalem Post

Adamit, Israel – Forty young Americans and Canadians, former New Leftists from the radical campuses and the ranks of labor, have brought new lift to once-abandoned Kibbutz Adamit on the Lebanese border. Two and a half months after their arrival at the kibbutz, they hope that their efforts will give new life to the kibbutz movement as well.

"We are," explained one member, "dedicated Socialists for whom the kibbutz is the only ideologically tolerable way of settlement. We came to Israel for varying personal reasons, most of us in the tense days before the Six Day War. But what motivated us to commit ourselves was the opportunity to live a socialist way of life."

The settlers of Adamit have broad experience in work and politics. The Israelis with whom they work hold these new settlers in rare respect.

"We realize," said Amos, one of Adamit's two Israel-born members, "that these people may even have a few things to teach us. We expected a group of people with good ideas and new thoughts on the purpose of kibbutz; but we were surprised to find that they had greater experience in organization and agriculture than many of us. I think their competence in work has let people trust their ideas that much more."

Ex-Panther

John, blue-eyed and tatooed, is at 30 the oldest member of the kibbutz, and the elected head of the important fruit orchards. He worked for 10 years as a sailor before entering university at the age of 24 to study political science and history. At sea, he was a labor organizer for the powerful National Maritime Union, and in university he joined the California Socialist Worker's Party. John immersed himself in the study of history, and committed himself to Marxism-Leninism, as the philosophical key to world events and social progress. His orientation was not only theoretical; he journeyed South to help set up the first Southern branch of the Black Panther party. John rose in the party ranks, and by the time he had finished college and was teaching at a Black ghetto school, he was a member of the state central committee.

Security

Proximity to the border means security. At Adamit, an army unit and an old Druse with an elegant white moustache are on duty. Every night, some heavily-armed half-tracks rumble around the kibbutz, their spotlights penetrating the darkness for signs of intruders. Until recently, work in the fields waited each morning until the army could check for mines. Now the kibbutz has its own Beduin sapper, who checks for the telltale footprints and loose earth around the entrances to the field gates as soon as the sun comes up, letting work begin at a normal hour.

"I made the top ranks," John recalled, "just at the time the anti-Israeli position was formulated. I had been reading a lot of Middle Eastern history, and I simply couldn't accept the reasoning behind the resolution. I made my view known, and was promptly expelled from the party. Like any good Socialist, I formed a splinter group with a neutral stand on the Israeli question, and soon had 17 chapters across the state. When the school year was over, I left for Europe on a tour of Communist regimes in Eastern Europe. I planned to fly to Cuba before returning home. I decided to go to Israel before continuing on to Cuba.

"In Haifa I met a group of sailors from a fishing boat run by a kibbutz and operated on a completely communal basis. As an old sailor I swapped stories with them. They told me how they had dropped anchor across from a Soviet ship in Istanbul harbor. The kibbutzniks invited the Russians aboard to see what a 'real Cummunist ship' was like – with an elected captain, work rotation and so on. But after a quick look around the Russians fled in disbelief, shouting, 'propaganda! propaganda!' They just couldn't believe that a ship could be run that way."

John then travelled to various kibbutzim, and settled down at Mishmar Haemek. "Needless to say," he explained, "I never went to Cuba, though I still write to my friends there."

Kibbutz ideal

What John found in Israel that motivated him to stay was the chance to build a non-authoritarian socialist community on his own terms. "I know that the kibbutz movement seems to have less importance as Israel moves towards monopoly capitalism, but I think the kibbutz ideal is what made Israel unique in the past, and I hope that our example at Adamit can bring revived life into the movement."

Generation gap

Gary and Mara are a Canadian couple whose backgrounds have been invaluable to the group. Gary is an orphan who grew up as a ward of the province. He worked as a lumberjack in the Canadian wilds until joining the army, where he became a captain. At 26 he quit, and despite his lack of formal qualifications, talked his way into a social worker's job. He brings an organizational skill to the job at hand which the Israelis admire, and as a child brought up without parents, he has a unique insight into the problems of non-parental child raising.

His pretty wife Mara grew up in a small mining town in Northern Ontario. An anthropologist, she worked with the Canadian Indians before coming with her husband to Israel for a work vacation. Though neither is Jewish, they stayed on.

Mara had been working in the orchards since 4 a.m. when I spoke to her at noon. "The kibbutz can be a very efficient production unit, but it isn't our goal to create another 'agrofactory' here. We are committed to spending our lives here, which means first of all creating a viable economic base."

Dance and art

The settlers are aware of the need to maintain a cultural program despite the long work day. Lectures are given by those with expertise in various fields, and concerts and poetry readings are frequent. One member of the group continues her dance training in Haifa one day a week, and plans to begin a class for the members this summer. "The men are as excited about this as the women," she explained, "and many have signed on for my class." Another member was interested in art, but, "before I came to the kibbutz, no one cared about my work. Now I exhibit my work in the meeting hall, and people are interested and discuss the pictures with me." He, too, will be setting up a drawing studio for the members of the kibbutz. "Most of all," asserts Monti, "we try to maintain an atmosphere in which the individual will share his creative work with the group in a mutually beneficial relationship."

90 year old man on Israel tour

by Miriam Herman

As the saying goes "you are as young as you feel!"

If that really is the case, then 90 year old David Salzer is very young indeed. Last Monday he left on a two and a half week tour of Israel with the YMHA Good Age Group. He was afraid that his application might not be accepted by the "Y" because of his age but he was prepared to make the trip himself, if need be. He knew he could do it as he had been to Israel eight years ago, travelling on his own.

The reasons for his determination? - his deep feeling for Israel and his desire to see his relatives, the children of his sister and their families.

Mr. Salzer arrived in Canada from his native Czechoslovakia in 1939. A veterinarian by profession, he found that his lack of knowledge of the English language made it too difficult for him to work in his chosen field. He bought a mixed-fruit farm in Grimsby which he is still farming, with the help of his daughter and son-in-law. He works each day, driving the tractor, trimming the trees, gathering the fruit. In fact he was unable to attend the farewell party given for the tour group because he was too busy picking the grapes.

Mr. Salzer joined 24 others on the tour which was specifically designed for older people. Their ages range from 63 to 90 years. Escorted by Hazel Goldenberg, staff worker for the Good Age Club, they will cover Tel Aviv, Jerusalem and Haifa, and will include an over-night stay at a kibbutz.

Mrs. Goldenberg, has accompanied the Good Age Club on other trips and when asked whether she had encountered any problems she replied "Only keeping up with the group."

ACCOMMODATES 2 TO 6 PERSONS!
YOUR OCEANFRONT HOME
3 1/2 ROOM APTS.
LOW DAILY & WEEKLY RATES!
• COLOR TV • FREE PARKING
• HEATED POOL • 305 BEACH!
Attractive Mthly & X-mas Rates!
THE Rodney MOTEL & APTS.
9355 COLLINS AVENUE/MIAMI BEACH
Call Miami Beach
(305) 864-2232

KLM

to Israel
It makes sense!

KLM was the first airline to offer regular group tour departures from Canada to Israel. And KLM's years of experience as well as its present frequency of group departures, mean it makes sense to fly KLM to Israel.

Moreover, KLM offers you two opportunities for tax-free bargains at the world's largest duty-free shopping centre - in Amsterdam - once on your way to Israel and once on your way back.

KLM ground staff and flight crews are all multi-lingual, and all have a natural sense of Dutch hospitality that makes you feel right at home. What's more, the KLM staff in Tel Aviv is always ready to assist you with their extensive experience and knowledge of Israel.

KLM offers you Kosher food, prepared under rabbinical supervision, on all flights, when requested in advance.

And if you want to make hotel and transportation arrangements before you leave, KLM offers its famous Israel Travel Adventure program. Your Travel Agent has all the details.

So, if you're planning a trip to Israel, fly KLM. It makes sense.

KLM
ROYAL DUTCH AIRLINES

Farband Labor Zionist Order – Toronto
Lecture Series on Jewish History & Zionism
14 Viewmount Avenue
on Tuesdays at 8:30 p.m. admission free

November 2 - Peretz Karny - The life style of the Tribes of Israel in the first two centuries of Jewish History; from 1300 B.C. to 1100 B.C.; from the conquest of the land under Joshua to the crowning of Saul.
November 16 - Louis Lunsky - The political situation in the Middle East from the 11th century B.C. to the 6th century B.C.; from King Saul to the destruction of the first temple.
December 7 - Rabbi Irwin Schild - The Prophets, their development, their ideas and influence.
December 14 - Professor Emil Fackenheim - Jewish existence today (problems of Jewish identity).

JACK SCHWARZ AND THE MANDEL FAMILY PRESENT
Florida's Latest Kosher Hotel
TEL. (305) - 531 - 7232
כשר
HOTEL Traymore OCEANFRONT AT 29 ST. Miami Beach, Fla.
Under U Supervision Strictly "GLATT"
• FULLY AIR COND. & HEATED • TV IN ROOMS • RESIDENT MASHGIACH
• RELIGIOUS SERVICES DAILY • FREE BUS TO WASHINGTON AVE.
FREE • PRIVATE POOL & BEACH • BEACH CHAIRS • GAMES • SHOWS
• FREE PARKING
$8.50 Per Per. Per Day Dble. Occ.
ALL ROOMS INCL. MEALS TO DEC. 18
$67 SEASON Per Per. Dble. Occ 23 Weeks
ALL SPECIAL DIETS
Dietician On Premises
WRITE FOR FREE BROCHURE